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WOMAN'S WORK FOR WOMAN.

PUBLISHED MONTHLY

BY THE

WOMEN'S FOREIGN MISSIONARY SOCIETIES

OF THE PRESBYTERIAN CHURCH.

VOLUME XV.—1900.

PRESBYTERIAN BUILDING, 156 FIFTH AVENUE,

NEW YORK.

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WOMAN'S WORK FOR WOMAN.

VOL. XV. MARCH, 1900. No. 3.

MRS. S. C. PERKINS of Philadelphia, although she exercised no direction over WOMAN'S WORK FOR WOMAN after it came to live in New York, in '85, still contributed occasionally to its pages, and a closer relationship which she sustained to it is here acknowledged in love and gratitude. A powerful influence towards the persuasion of the present editor to undertake her task was Mrs. Perkins' forceful argument, and she has always been one of our least critical and most wholesouled friends. The memory of her noble character and noble service is an inspiration.

"BRING pen and paper. This servant of the Lord wishes to record his testimony to the goodness of the Lord in the way He has led me." These were Dr. Eddy's patriarchal words as he neared the border land. He and his wife reached Syria in Feb., 1852, where Mrs. Eddy still abides, their son, Rev. W. K. Eddy, Mrs. Hoskins, Dr. Mary Eddy and a third daughter. Another son is a physician at New Rochelle, N. Y. This bereaved family, so well known throughout the church, will be sustained by the sympathy and prayers of a host of friends.

AT a recent meeting of the Board of Foreign Missions, business was suspended for a space in order to unveil an oil portrait of Dr. Ellinwood, presented by his associates in the Board. Rev. Geo. Alexander, D.D., in one of his felicitous speeches, said he hailed "the man whom the whole church delights to honor" as "Prime Minister and master in the statesmanship of Christian Missions; who more than any other of his generation has brought the fruits of philosophic thought into the forum of popular missionary enterprise." In his reply Dr. Ellinwood said that his work of the past thirty years had been "attended by a keen delight from beginning to end." "I never for a moment like the hireling looked for the setting sun; my only desire was to do all I could and my constant regret that I could not do more and better." A portrait of the President, Dr. Wells was also lately hung upon the Assembly Room walls.

OUTLINES of the Ecumenical Conference, April 21–May 1 (see account in our January issue), stand out with growing distinctness from month to month. Among elect ladies who will be present are editors of two of the best women's magazines in Great Britain—Mrs. Duncan McLaren, of *The Zenana Mission Quarterly*, U. P. Church, Scotland, and Miss Irene H. Barnes, of *India's Women and China's Daughters*, Church of England. Miss Budden (L. M. S.), of whom we have so long heard, comes from Almora, India; Mrs. George Kerry (Baptist), formerly of Calcutta; Mrs. J. Fairley Daly, Glasgow (Free Church); Miss Wade, Hibernian Auxiliary (Ch. of England), and many others. The Conference affords to citizens of New York an opportunity for wide hospitality. It is earnestly hoped, by those in charge, that delegates from abroad may find there are *homes*, as well as hotels, in this city. A list of hotels, boarding-houses and rates will be published. Inquire of Chairman of Hospitality Committee, Rev. Arthur Brown, D.D., 156 Fifth Avenue, New York.

ROOM for prayer in behalf of the great Conference will gladly be made by hundreds of Auxiliaries in their meetings this month. Will not our warm-hearted women go somewhat further and stimulate and assist the "Campaign for All-day Meetings"? Watch the religious papers for notice of this campaign.

BETWEEN October and Christmas there were 287 baptisms in Pyeng Yang field, and 700 additions to catechumen class, so we see the Holy Spirit still works mightily in Korea.

Is Christianity divine? Take a fresh answer from Africa. Five unbaptized Christians who never lived amidst organized Christianity whose Bulu wilderness never heard the gospel sound till 1893; these few sheep without a shepherd, every Lord's day for fifteen months, met to worship. They were known to all the towns around as "Christians," they won a heathen man to their side, and made inquirers of others, and, though Bulu dearly love to bring railing accusations, not one charged these five with anything unbecoming their profession—yes, Christianity *is* divine.

THE summing up of the war in Bululand is painful reading and the language of our brethren shows how their hearts have been bowed in grief, on account of it, yet they admit that the condition of the Bulu "has long called for not only the holy Gospel but the application of civil law;" while burning towns, the German officers aimed to spare those nearest in proximity to Ebolewo'e, where the Word has been oftenest heard. May not these events quicken the buried seed? Shall not the wrath of man praise God there?

OUR old friend the *Nassau* has been sold and a surf boat takes the place of a canoe in which to go out to ocean steamers from Batanga beach.

A SIAMESE young woman who lately died at Bangkok made Miss Cole executor of her will, and, accordingly, by approval of the Queen, the $500 (silver) which she left in bank has been put into Christian work. This Maa Mee became a Christian in England where she was sent with three other girls, ten years ago, to take the training of a nurse. Returning to Siam, she taught in a government school and, later, was a Palace attendant. Her death was from consumption, and her brothers being Buddhists priests denied her wish for a Christian funeral. Miss Cole regarded this friend of hers as one who "in a difficult place tried her best to show forth her faith."

JUST before his return to America, Dr. Holmes performed a grave operation at Hamadan, which had been forbidden by a *Mollah*, and which, it is hoped, may greatly redound to the honor of Christianity. This case required exhausting labor for five hours, of both the surgeon and of Miss Annie Montgomery who aided him, and was attended in a poor Persian house where the light barely sufficed to see the stitches, and the very instruments used had been borrowed from Teheran. Nine days afterwards the patient, a Mohammedan woman, was doing well.

BOUND volumes of WOMAN'S WORK for 1899 now ready, uniform in style with those of past years. Price seventy-five cents.

THESE pages have been kept open as long as possible in the hope that, even at the eleventh hour, much-counted-upon Reports would arrive from Africa; but, though Mission Meeting was held early in December, no mail has yet reached the Rooms. We accounted for delayed China Reports by a supposable storm at sea, and now being forced to account for Africa Reports, and confident that the missionaries have been in nowise neglectful, we boldly charge our disappointment upon the war in South Africa. An English steamer bringing our mail must have been deflected from her course. Anyhow, that war is chargeable for so much, we may as well impose one item more.——Since the above was written, Reports arrive too late for more than a tantalizing peep.

OUR missionary friends doubtless are bearing in mind *changes in the order of monthly topics* for 1900—please take another look, top of second page of cover of the magazine in your hand—and now that they notice the evident loss and injury it is at home if their letters fail us just as their Mission is coming before the churches, they surely will be prompt with their assistance. In order for Africa mail to have been efficient for March WOMAN'S WORK, it should have been received January 20–25, and to be useful at all, by February 1. Japan is nothing if not quick, so our friends in Japan will not object if we ask them to be prompter than anybody else, in order to accommodate summer arrangements.

WITH five good doctors, the Africa Mission requires two more.

Our Missionaries in Africa

AND POST OFFICE ADDRESSES.

Mrs. T. Spencer Ogden,	Libreville,	Congo Francais.		Mrs. F. G. Knauer,	Batanga,	Kameruns.	
Miss Leonie L. Simar,	"	"	"	Miss Isabella A. Nassau,	"	"	
Mrs. Myron W. Axtell,	Benito,	"	"	Mrs. S. F. Johnson,	Efulen,	"	
Miss Hulda Christensen,	"	"	"	Mrs. Wm. M. Dager,	Elat,	"	
Mrs. C. Deffeer,	"	"	"	Mrs. Albert Lippert,	"	"	
Mrs. Louise Reutlinger,	"	"	"	Mrs. Richard Lange,	Lolodorf,	"	
Mrs. N. H. D. Cox,	Batanga,	Kameruns.		Mrs. Wilmer S. Lehman,	"	"	
Mrs. W. C. Gault,	"	"					

In this country: Mrs. W. C. Johnston, Washington, Pa.; Mrs. Peter Menkel, 115 Taylor St., Brooklyn, N. Y.

SINGLE MEN'S CORPS.

By all odds the banner "corps" of its class in our missions. To some of its members WOMAN'S WORK desires to acknowledge special obligations for assistance on the current issue.

		Rev. Frank Hickman,	Benito.	Rev. Melvin Fraser,	Elat.
Mr. Edward A. Ford,	Libreville.	M. Presset (French teacher),	"	Rev. Chas. W. McCleary,	"
Rev. R. H. Milligan,	"	Rev. David H. Devor,	Batanga.	Mr. Harry D. Salveter,	Lolodorf.

In this country · Rev. R. H. Nassau, M.D.

One of the Founders.

MARY HOOKER PERKINS.
Photograph of 1893.

The writer of this tribute confines herself here to a brief review of Mrs. Samuel C. Perkins' relations to WOMAN'S WORK FOR WOMAN, as one whose hand was not only conspicuous in laying its cornerstone but has been active in rearing the superstructure.

Magazines have their birth, childhood, maturity. Each period of development bears the impress of some hand which, more than any other, shapes the future; and it may be said of these, "Each stage is the product and result of the past; it also contains the germ and commencement of the future." It is seldom that the touch of one hand is seen in each period of growth, but Mrs. Perkins' service for our magazine can be traced more or less distinctly from the issue of the first number, April, 1871, to almost the close of her earthly life. By natural endowment as well as by the grace of God she was singularly well equipped for the work to which she was called, when in the "beginning of things" the women of the Presbyterian Church took up the battle cry, "The whole wide world for Jesus." To those who were identified with the rise and have watched the progress of this great movement, the first start seems like a crusade. With what holy zeal and burning enthusiasm was the work inaugurated! There was no holding back of time or effort. Each woman rose spontaneously to the special work to which she was called.

Before the Woman's Foreign Missionary Society touched its first mile-stone, the necessity of a magazine was recognized, and in this demand of the hour Mrs. Perkins' fitness for editorial work brought her face to face with her opportunity.

In a sense the ideal editor is created, not evolved. Mrs. Perkins, as Chairman of the Editorial Committee, brought to the accomplishment of her work inherited talent. This, coupled with large mental endowment, augmented by religious culture, made her what she was soon recognized as being — the *born* scribe. It is impossible in so brief a tribute to tabulate her characteristics in this capacity. Her nature was strong, so strong as to seem to those who knew her imperfectly almost stern, but to those who labored side by side with her, force and gentleness were equally matched. These are qualities which editorial work calls for, and she had them. Quick to grasp any situation, she could bring to bear upon it a large, well disciplined mind. She had a broad, catholic, comprehensive spirit. It was no part of hers to look out of a loop-hole and, surveying a narrow strip of the horizon, make that stand for the whole world. She struck out fearlessly for the advancement of this magazine which in its infancy and maturity was as dear to her as the apple of her eye.

But inherited talent, the strong nature,

the large intellect, the broad spirit, the comprehensive grasp, leave something to be desired before we reach the final analysis of the ideal editor. Highest human helpfulness involves sympathy. Here we touch the quick of Mrs. Perkins' success as writer and editor. She was in touch with Him whose mission to earth was one of divine sympathy. She caught the Master's spirit. His mission became her mission. His unquenchable love for perishing souls burned in her heart and fired her with a glowing, earnest purpose which never knew abatement. Firm as the everlasting hills to principle; judicial, as she often had to be, in her rulings; sweeping, but never without reason, in her criticisms; intolerant of duplicity or unfair mindedness, she had at heart loyalty, love, and consecration to the Master. Brave, gifted, faithful "M. H. P."

As in the old classic game the torch was handed down the long line of athletes, so "the pen of the ready writer" passes from hand to hand. Others enter into the labors of her whose work on earth is exchanged for the service of Heaven, where "life is life forever," and service is "fulness of joy" forevermore.

Harriette L. Humphrey.

Return to Efulen After Furlough.

Sept. 22.—Upon arriving at Batanga our time was taken up with helping the sick and laying to rest our elder brother whom we had come to look upon as a mainstay in our mission. It is needless to say that we were anxious to get back to the "bush" and hastened interiorward as soon as possible. And now let me say "Hurrah for the mule!" But you didn't know we had a mule, did you? Our steamer stopped all day at Teneriffe and Dr. Johnson spent the time on shore trying to find a donkey that would "fit" a missionary's purse. Toward evening he came back to the boat with the "mule" and if it didn't fit his purse as to price, it came near doing it as to size (ears excepted). Mule and saddle reached Batanga safely.

Monday afternoon, Aug. 14, our procession started from the beach. Lois was carried in a hammock, the men walked and I was mounted in state on the mule, "Parrito," to which name we prefixed "Jack." He marched through the mud like a major and jumped over fallen trees like a goat. I rode him all the way with the exception of a few miles, so I am proud of "Jack." It was a question whether the new baby or Jack excited the most curiosity along the path. We old people were forgotten in the mad rush after something new. When we reached the towns where we were well known, the people turned out "en masse" to welcome us. One old man opened his arms wide and ran towards Doctor and embraced him as if he were his long-lost child. Another man joined them, and the trio walked down the street like three school-girls.

We did not find Efulen Hill just as we left it, for the grass had grown unrestrained. We have lost very little except what the white ants destroyed. It is a good deal that these people have done, in keeping things for us as well as they did. The five Christians we had left, when we went to America, were all faithful during our absence and one more has been added to their number. A good many are inquiring the Way of Life with considerable earnestness.

[The letter continues with an account of the Bulu troubles which we omit, the facts having been already sufficiently recited. The following additional lines were written from Lolodorf, Nov. 23, when the writer's hand was "shaky from quinine." Mrs. Johnson had been "in bed nearly half the time since arriving at Lolo."—ED.]

. . . We knew not what a day might bring forth. I confess that during a part of the time I did not rest entirely easy. We realized that we were perfectly helpless in case the Bulu desired to harm us. Between 300 and 400 Bulu passed Efulen on their way to fight the Governor. They told us we were not "in it," for we were no longer white people but had become Bulu. Our danger was that people might see no difference between us and other white men. But God graciously kept us. My heart aches for the innocent Bulu who suffer with the guilty.

Mary H. Johnson.

That Little Bulu Flock.

[The first white men went to live at Efulen, July, 1893. They were Dr. Good, M. H. Kerr, R. H. Milligan.—Ed.]

A few days after the missionaries returned to Efulen (Aug. '99) the little "Company of God's People" met and reported. They had held a meeting *every Sunday* of the fifteen months, and for a long time kept up an afternoon Sunday-school in another town.

Mr. Johnston says: "Menyenge and Nana went out to Ndangen and held meetings there. Sometimes Nana* went out alone and had a meeting. She said sometimes the people laughed at her, but she told them to laugh on, it was "not her palaver" she was telling them, but "the true words." She has also been having meetings in her own house which were well attended. When she was sick the people still came for her little meetings. She is a very happy old woman it seems to me and as much in earnest as any one I know."

Nana had a convert, a man who had never attended preaching before we came away, but Nana gathered the gem for the Master and the Master took this gem. Ekom had met a few times with the friends, when he became ill, his wife and Nana praying for him and with him until the end. He requested to be buried on Efulen Hill, so now there are the graves of two there—Dr. Good the first missionary to the Bulu, and Ekom, a Bulu whose life Dr. Good once saved.

Besides the little band of Christians, a new class of eleven was organized, desirous of knowing more of God's Word.

Mr. Johnston says Efulen never seemed so ripe for the gospel. Dr. Johnson had many more applicants for medical treatment. Old Nana followed Mr. Johnston, one day, to a town where she thought he would be in danger, saying that if he was going to get killed she would be killed too.

Emily Truax Johnston.

Rev. W. C. Johnston wrote:

"We found things in pretty good shape when we returned. The house had been broken into, but very little stolen. The old Sunday palaver-house and school-house had fallen down, so we built a large school-house, up where Dr. Good's house stood, and are using it for both school and church.

"It is my opinion that eventually English will be more used in the colony than German; the Germans themselves teach the people English."

* Nana was under instruction more than two years. She is of pleasant disposition, a widow with married children.

Situation in the Africa Mission.

In the absence of fully expected and over-due Annual Reports from the Mission, we are not able to present a summary of the work of the last year.

The total missionary force is now 35. Changes during 1899 were as follows: Losses by death, one; by resignation, 6. Returns to the field, 3. Now on furlough, 4. Marriages, 3. Reinforcements, 9. Net gain, two.

Next to the great joy of welcoming new associates in service, the chief source of encouragement to the mission, from the home side, has been the gift of a launch, the *Dorothy*. This is a memorial of a little daughter from one of God's servants who desires to be, for the present, a "silent partner." The launch is dedicated to itinerary service, especially on Gaboon waters. Angom Station, among the Fang on the Como River, has been vacant of a resident missionary for some months past, but has been worked by itineration from Libreville, seventy miles to the northwest. The Como, or Nkama, is 370 yards wide at Angom but at its mouth, where it empties into Gaboon River, it is three miles wide; tide water runs far up the Nkama. So, taking the risk of tropical rains and uncertain winds, voyaging up to the Fang country, as has hitherto been done in open boat with sail or oars, has been attended with great discomfort and peril. In a double sense the *Dorothy* represents the Life-saving Service.

The launch is to be 31 feet long and run by a six horse-power gas engine, supplied with what is called gasoline in this country, or "benzine" in Germany where it will be purchased. The contractors' price for the launch is $3,000. It is in process of building at Morris Heights, New York City, and will be sent to Africa in the spring.

Two marked events of 1899 were the re-occupation of Efulen Station, which had received only occasional missionary visits for fifteen and a half months, and the Bulu war.

Some American Real Estate in Africa.

Our mission dwelling house is the centre of Benito Station and the home of all its missionaries. It has been a very comfortable house and has sheltered us for nearly a score of years. The building was put up by Dr. Nassau and Mr. Menkel, away back in the seventies, for the use of Miss Nassau. Having been always kept in good repair and well painted, it now presents a rather hypocritical appearance. The framework of native material has been with watchful eyes kept from the ravages of white ants, but the plague of dry rot could not be averted, and now many of the scantlings as well as planks, some of which came from the old house on Corisco, are quite hollow and can be punctured with ease. I mention this so you may not be surprised that a new house is called for at Benito. I confess it is a selfish wish, but I did hope the old building would last as long as we older workers, but the need of a new one has become imperative.

OLD MISSION HOUSE OCCUPIED BY ALL BENITO STATION.

To the left of the dwelling house is our prayer-room, as well as reception-room, where we meet the people. Connected with this is our store-room, a small office, and another little room well stocked with Benga books and others.

The photograph represents the morning market at Benito. The people have come with their native food and fruits that we may secure supplies for the day, to meet the needs of our large family. We never make purchases until after morning prayer, and so insure the presence of the people at worship. The baskets suspended from the women's shoulders contain their garden produce. One woman near the porch, with the slouch hat, has brought five rolls of cassava on her shoulder and one roll on her head. This last is her tithe, which all are expected to bring to aid in the support of station work. In this case the tithe proves to be a fifth. The man who stands near the steps, with native skirt and foreign coat, has come thirty miles, in order to purchase medicine for a sick friend. The small bit of roof just visible beyond the porch, near the cocoanut tree, shows our dispensary, and the next building a part of our new bamboo church. At the last communion, at least three hundred and fifteen persons occupied this building, and one woman was baptized. *Louise Reutlinger.*

The Bulu War in the Interior.

[For War *at the coast* see WOMAN'S WORK FOR WOMAN, January, pp. 1 and 2.—EDITOR.]

The Bulu around Efulen though fighting the Governor, were good friends of the missionaries. After much debating and prayer, it was decided that Dr. Lehman and Mr. Johnston should stay at Efulen till time to go to mission meeting, Dr. Johnson should take his wife and baby to Lolodorf, and I help them on the way and then return to Elat.

In the meantime a white trader reported at Lolodorf that white men in Ebolewo'e* were in great danger. *This was not true*, but the lieutenant hastily came on to Elat with about sixty soldiers. I for one feel that this was a sad mistake. Bulu around Ebolewo'e were not in the war, but when the soldiers came and the Bulu saw how few they were, (not reckoning their real power,) they thought they could fight them. The first fight took place October 25. The soldiers shot five men and one woman; two of the men shot were cripples, another was an old man turned gray. The woman had a great cancer on her head. These four were innocent. All the houses were robbed, and so Ebolewo'e has to suffer for another's sin.

C. W. McCleary.

MORNING MARKET HOUR AT BENITO. Prayer-room on our right.

FIGHTING IN EBOLEWO'E DISTRICT.

Our station work was going on quietly as usual at Elat when, October 24, Lieut. Budderberg and another white officer arrived with sixty soldiers and took shelter in the large factory within voice-call of our station. On the morning of the day following, about twenty chief men of the district came in a body, without guns, to our station asking what they should do. The spokesman was Nlô Ze (which means leopard head). He declared that we white men were responsible for the Governor's coming; that if we had not come he would not have come; that he had no right to enter or destroy their houses. Seeing that we could not assume the protection of the Bulu, this Nlô Ze, a great one as Bulu count greatness, was rather provoked, and saying "Let me pass," went away complaining how bad white men were to the Bulu. An impressive stillness seemed to fall upon Ebolewo'e. At about 2 o'clock P. M. we heard a volley. Perhaps 150 Bulu had gathered along the sides of the street in Nlô Ze's town intending to make an attack.

* Name of district and a Bulu town; station only is Elat.

The two white officers and twenty-eight soldiers hastened into the street. The Bulu were told to put their guns down on the ground. They did so. They were told to stand up, which they did. They were asked what they wanted. Nkili, a great chief, stood out alone and replied, "We want to look at you." The Bulu were told to put their guns in the middle of the street. Nkili replied "No." Then the order was given and a storm of bullets poured in upon the Bulu. Standing on our porch, we saw the smoke and fire and the natives falling in the streets, flying to the bush, chased by the soldiers who ran through the towns shooting every Bulu man or woman seen. Chief Nlô Ze was told to come (to be taken prisoner), and as he turned to run away was shot in the back, dying at once. So Nlô Ze and Nkili, great chiefs as plurality of wives make a Bulu great, were among the fifteen killed in this first attack.

Two days later we left for Lolodorf. For myself I did not feel enthusiastic about going, but it was clear that Mrs. Lippert and baby (and of course her husband) should be out of the turmoil of war. Movable goods were deposited in Government quarters for safe keeping and soldiers sent to guard the buildings. It was with not a little regret we left the station behind, that Saturday morning, and the farther I went the more I wanted to get back.

Mr. McCleary and I, knowing the Bulu needed us, after conference with the missionaries and prayer to God for wisdom, started back to Elat Nov. 6. We came without guard, walking three and a half days. There was no sign of people wishing to do us violence. The Commander did not seem particularly pleased at our return and said he could not be "responsible" for us. We told him we had come to look after mission interests and expected to take the risk and not ask protection. [The station was vacant only thirteen days.—ED.]

Of course the Bulu have been our friends and they know we have always sought their good. Within an hour after our arriving here, as many as thirty, mostly young men, came to greet us as brothers. Two of them had been taken prisoners and were released after we had vouched for their character to the lieutenant. Others had fled in the midst of bullets and lost near relatives in the fight. Two of these young men asked to come and live with us, and they are now hoeing in the garden. I speak of these cases to show that there are those who abide by us, though we are white like the Governor who has slain their kindred. There are some, I believe, who are knit to us in gospel bonds and would even fight for us; many others would not harm us, but there may be some who would do anything Satan could suggest. While we are well armed, yet I do not know whether I would shoot a native rather than be shot by him.

On returning we found more soldiers had arrived, making 150 in all. An attack had been made upon Evine Minko, the most influential chief in these parts. He attacked the soldiers from the bush along the path, but his large town of about sixty houses was burned, and many killed. This Evine now sends word that he is tired of fighting and wants to make friendship, but it seems nothing will be accepted but surrender of himself as prisoner. Yesterday soldiers left to chastise towns east of Elat. This killing and burning is likely to continue, until no more Bulu want to fight the Governor.

Of course we are wondering what the effect of this war will be upon our mission work. The present effect is that the main work of the station is suspended. We cannot expect boys to come to school, nor people to gather for service.

The Bulu tribes, who are a proud and independent people, are learning by bitter experience what they would not learn by friendly warning—that the way of the transgressor is a hard way, and that they are not the only people or greatest power on earth. Our hope and prayer is that the Lord is preparing them, by now bringing them to their senses, to receive the Word.

This condition of war is really not a sudden thing. We have seen it coming ever since we first came to Ebolewo'e, and began to contend with the greed of the people. The love of goods is the root of this evil. The Bulu are sharp in bargaining and quite at home in securing goods by cheating, gambling or bold robbery. Nothing but the presence of

white men with guns, or the fear of the Governor, has made it possible for a single caravan to come from the beach without being robbed. The power of the gospel has scarcely touched the outer edge of the Bulu conscience. When the traders began to come into this region two years ago, the Bulu thought a gold mine had fallen down among them, and they became worse. After our neighbor, chief Mvondo, was poisoned, Bulu in these parts became less scrupulous, if possible, in gathering goods to compensate for the loss of a great man and in payment of debts he left behind. All the factories from here to the coast were looted that month, except a few kept by white men. Trade was stopped. Our last caravan from the coast was robbed.

Traders pay Government a hundred pounds for the sweet privilege of pouring the vilest of rum into the poor natives.

Melvin Fraser.

ATTACK ON THE MISSION HOUSE AT ELAT.

MR. MCCLEARY adds to the above: Nov. 2, an attack on the station was repulsed. Seven Bulu were killed, and one soldier was wounded. The commander had a number of our plantains cut down so that he would have a better chance to protect the property. We find things badly torn up; are grateful that nothing was seriously damaged. About two-thirds of Ebolewo'e has been burned. Three chiefs and seventy Bulu have been killed. Our regular work is interrupted. We shall not go to mission meeting unless driven away. [They did not go.–ED.]

Incidents of a Voyage to Africa.

[Most of the party sailed from New York, Oct. 14, 1899. The letter from which we give an extract below was written on board the steamship *Niger* while lying at Kamaruns within six hours of Batanga, where they landed Nov. 25.—EDITOR.]

Since leaving the Canaries it has gradually grown warmer and we are now in the land of perpetual perspiration. While at the Canaries we had a splendid view of a typical Spanish city with its black-roofed plaster houses, its tiny donkeys, dirty children with beautiful faces, weather-beaten working women, the elegant ladies and treacherous-looking men. This seems to be a dumping-place for Spain's soldiers as Fernando Po is for her prisoners of war.

At Fernando Po we saw the gunboats with which Spain expected to annihilate Uncle Sam, and they looked so small and dilapidated I could scarcely believe she seriously expected to use them. The Primitive Methodist Church of England has a mission on the island for the aborigines, who are about the lowest type that can be found in Africa. Ordinary itineration among them would be almost useless, so the church sends out a man to start a cocoanut plantation and he employs natives to help work it. The missionary works among them every day, having frequent religious services and trying to bring to bear his personal influence all the week. In time these people intermarry, when each couple gets a patch of land and lives close to the plantation. In this way, by constant influence, the missionary can accomplish great things with an apparently hopeless people, and at the same time the mission is almost self-supporting. They have one central church in the village with regular pastoral work.

These missionaries find they must return to England every two years. Traders and missionaries, whom we have seen along our route, have asked how long we expect to stay out and have been surprised when we said "five years." They all with one accord predict that we cannot stand it, but they have not succeeded in daunting our courage in the least, so you need not expect to see any of us for five years.

We have seen some of the wonders of the deep. A waterspout appeared one day, in the distance. We have had magnificent displays of phosphorescence; some flying-fish came over on the deck in sufficient numbers for next morning's breakfast; immense porpoises race with the ship, and we even saw whales spouting. But far more interesting than these, are the Africans that we have seen. We have had more than 200 blacks on the lower deck ever since we left the Gold Coast; about half of them are employed by the boat, the rest are going down the coast as laborers. Our

boat boys handle the cargo and surf boats very skillfully, and most of the deck passengers are skilled workmen. Some of them have evidently been to blacks. We saw the other extreme a few days ago, when we went ashore just as a caravan came down from the bush. But, as we looked at them, we felt that

HARBOR OF FERNANDO PO.

one of the numerous missions, as they sing gospel hymns, while all speak some English. These are a high class of we would love our work among such people and we are all thankful that we are here. *Irene True Axtell.*

At Elat in Bululand.

[From letters kindly loaned by Rev. Orville Reed, Montclair, N. J.]

August, 1899.—One Sabbath I was in a near town about the time the people eat their principal meal of the day, anywhere from 4 to 6 o'clock P. M. Two school-boys happening to be there asked a blessing aloud before they ate. As this was in a public house it must have taken some courage. Another young man who lives about forty minutes' walk east of Elat, seems trying to live a better life. He says, when he asks the blessing people laugh at him and, sometimes, when he opens his eyes his food has disappeared. There is but one big mess-pot and the first hand gets the biggest grab. It costs these people something to be religious.

An old woman in Ebolewo'e has a bad cancer on the back of her head. She used to attend services regularly but cannot come now. She suffers greatly, and still there seems to be a bright spot in her life, too. She prays, I know, and I believe the light is dawning in her dark soul. May God claim her from this mass of darkness and pollution.

We have Sabbath-school at 9 A. M., preaching immediately after. Mr. Fraser has the children's class, and I have grown people. The former averages about 40, sometimes goes as high as 60. In my class there are scarcely ever less than 100. We have not built our new meeting-house yet, but are gathering the material.* It is badly needed for at least 25 stood up last Sabbath, and others went away for lack of room. It is peculiar the way they come, for we hit straight out from the shoulder and strike everybody—some very hard—yet they do not become offended. The glorious old gospel has a drawing power which is hard to understand. We speak the language in a very unattractive manner. Why do they come? Is it not the power from on high which draws them?

Yet most of them do not put any of the things we say into practice. Some have an idea that they never did any-

* The Germans used it as a military necessity, but paid cash for it.

thing bad, and God will be only too glad to welcome them into "his town." To hear some of these old fellows talk one would think he had accidentally met with a flock of angels. A chief said the other day he was all right. He used to do bad, but since we came he had not done one bad thing. He was "straight on the way to heaven." I tried to tell him that his heart was bad, and if Jesus did not take away his sins he would go straight to hell. Then he got about one-half mad and said if he went to the "house of fire" it would be my fault. I was glad to see him aroused. It will take the crack of doomsday to awaken some of these old sleepers.

"Build up your faith and courage,
Trust God, oh, weary one;
'Tis not thy work thou doest,
But that of His dear Son."

DEATH OF A GERMAN TRADER.

Sept.—At 4:15 this morning I was wakened by a boy who brought a note from Dr. Lippert stating that a trader, with whom he had been up all night, had died of black-water fever. The first thought was where and how to bury him. There are two other white traders here but they were scared and had no suggestions, so Dr. and I took the affair into our own hands. There was not a coffin within three hundred miles. There was not a board over two and one-half feet long at the traders' houses; they had no nails, there is no carpenter here. I started out to hunt up some boards which were lying around the station. Now I am not in the habit of making coffins, but I have found that a missionary in Africa must be prepared to do any kind of work, from preaching the glorious gospel to digging stumps and graves. I did not plane the boards, but made a box six feet long narrower at one end than the other. By this time the Dr. came to help me. For a cover we took box lids. After it was all nailed together we covered it outside and in with white muslin so that it looked real pretty. We had a short service. I being the only minister here took charge. There was nothing to say about the man for there was nothing good to say. He had no friends here. No tears were shed. He came from a wealthy Roman Catholic family. Cut off in disgrace, he came to trade in Africa. . . . Some days before his death he received word that his father had forgiven him, and asked him to return home. How willingly his Heavenly Father would have done the same if he had only gone to Him!

About an hour after this man was buried, Mr. Fraser returned from Efulen with the mail and the word that our beloved brother, Mr. Gault, was dead. He was a pillar. . . . Nothing flashy or dashy, but doing his work well and commanding the respect of all. What a contrast in these two deaths. . . . It is a joy and comfort to think of the earnest, godly life and sweet death of Brother Gault.

WHAT BULULAND IS FULL OF.

Sept.—Chief Mvondo died August 6, in a town two days east of his home. Seventeen of his wives and four boys, who were with him on his trip, were caught and held until a pledge should be given that some one be killed, in satisfaction for the death of this great man.

The oldest son came to talk over the affair with chiefs here, and the same day they took one of his widows with them for a pledge and went back to exchange her for the prisoners. Remember, she was entirely innocent. No blame was charged upon her. Only, some must die and she was selected to be the first. She was beaten with clubs till life was gone.

This done, they brought the captives back to Ebolewo'e, and the next act was to catch and tie one of Mvondo's brothers. His screams reached our ears at Elat and we went down; found the man tied, hands and feet; his arms tied behind his back so that his elbows met. Several men were preparing "logs"—stocks—for the feet of this man and all the widows. They were afraid the women would run away. No blood was shed that day, however, for the chiefs must first meet and talk and make pretence of a trial.

The next twelve days were anxious ones for those poor women and also for the missionaries. The outlook was dark. People began to collect from all directions and tribes. Saturday, Aug. 26, they said they would talk the next day, but, at our request, put it off till Monday. This was quite a concession con-

sidering the fact that some two thousand heathen were concerned. But all acquiesced and scattered out in the near towns to wait. There were five hundred at our services on Sunday. Talking with the leaders in the afternoon, they told us that *at least three* of the accused must die. All we could say or do would not influence them to change their minds. I had a talk with those accused and tried to point them to Jesus. One of them laughed at all I said, but the others seemed interested and one broke down in tears.

STREET OF A BULU TOWN IN EBOLEWO'E.

Monday, the trial was to be held in the street of Mvondo's town. It is 140 feet wide and one-fourth of a mile long, with houses on both sides, 55 in all. In the upper end of this street the people gathered and settled down under the eaves of the houses or booths of plantain leaves. About eleven o'clock, 100 men of Ebolewo'e came in with guns. (No women appeared.) They came in single file and paraded the street, amidst booming of guns, stopped long enough to have their picture taken, then settled down. Just at this time the orator of the day, Nlô Ze, second chief of Ebolewo'e, came and took his seat in the street. All grew quiet and every one seemed a little uneasy, for there was a sound heard in the east, in which direction the opposing tribes had assembled. Drums were beating and war songs were heard. Soon they appeared at the lower end of the street and came tramping up. There were 200, nearly all with guns. They made one circuit of the town, then spread out and came up with a rush and shout as though they were making a charge. They settled down on the opposite side of the street from the Yenjok. Then Yenjok and their friends paraded again, this time about 200.

After they were through, the orator arose. He is an old man, usually slow and feeble-looking, but new life seemed to stir in his darkened soul that day. He carried a fetich in one hand and an old "fly-killer" in the other. His first act was to run, actually run, all the way around the assembly, making a hissing sound, thereby attracting their attention. Then he began to talk and kept it up for one and one-half hours. After each point made he would run up and down the street for fifteen to twenty-five rods, each time yelling at the people and trying to get them to yell assent to what he was saying. When he finished, every one who had a gun fired and kept firing half an hour. The town was enveloped in smoke. All seemed to agree with Nlô Ze. The sum of the speech was this: Six people were accused of murdering the chief, three brothers and three widows of the deceased. They were accused of various things: One man of running off with one of Mvondo's wives; another of stealing his medicine box; one woman of helping other women to run off; two persons of adultery. Night stopped the proceedings and the crowd dispersed.

Next day they reassembled, the accused made their defence, and a number of men went aside to "cut the palaver," much as our jury would do. Their verdict acquitted the two who eloped, and each of the other four was to pay the equivalent of a woman. No one was to be killed.

But this did not suit the sons of Mvondo and the blood-thirsty chiefs of the opposing side. So the accommodating jury went out again and doubled the price to be paid by each. Friends of the condemned came up and said they would ransom them, and thus the affair was settled for a few days.

When we asked what would be the

result if all pledges were fulfilled, they said at least four of the eight women to be paid, would be killed. We protested and plead. The oldest son and one chief came to the station and asked our permission to kill at least one. They said they wanted to kill five but if we said "no," then four; if not four, then three; if not three, two; if not two, one. Of course our answer was, they must not kill any one.

So the matter rested till Sept. 4, when the ransom was to be paid. Eight women are hard to get and the "friends" hated to part with so much goods. At the last moment two of them backed out. This was a sad day. Harsh words were spoken and guns were cocked but they finally parted, leaving two unfortunate beings unransomed. I went to plead for their lives. A promise was given, but only to get me away. I stayed till dark, when every one had apparently gone, but soon after I reached the mission house we heard screams and surmised the cause. The woman was drowned; the man's throat was cut. The vile deed was done. Their friends buried them side by side—a pathetic romance. Lovers through life, killed for the same offence, not parted at death. They were not guilty in any way in the death of Mvondo. Surely there will be a reckoning.

While we are greatly grieved at this Satanic work at our very door, yet our efforts were not in vain. The people say had we not opposed it so strongly, there would have been at least ten put to death to accompany the departed, as is their custom when a big chief dies.

Chas. W. McCleary.

Dr. Lehman's Trip to the Dwarfs, June, 1899.

Our path at first led through gardens of the women of Lolodorf, then into the bush. Dipping into streams of cold water, sometimes passing up the sandy bed a little way, then from one bank to the other, in our canvas shoes we follow wherever the path leads. It is all twists and turns, but sometimes is good and then it is a real pleasure to be in the forest. At the first town, when they learned that we were going to see the Dwarfs, they laughed at us. I asked my boy if he thought we would be able to see any of them and he answered, "No." Not encouraging, but it was the Lord's work and I was satisfied to to make the start. . . .

We came to the town of our guide, at the foot of some of the highest mountains in this region. We had traveled from twelve to fifteen miles, a fair day's walk in the bush. Our guide's house was the best the town afforded, had a door and full sized doorway. Other houses have only a hole in the side. I asked the people to bring some roasting ears and a chicken, and with tea had a good meal. This over, we went to the palaver house and told the people of God. They assented to all that was said. You can always get an audience here. We went back to our house feeling our weakness and with the prayer that God would send the Holy Spirit to convict them of their sins. Let me ask you to uphold the missionaries in prayer, that they may have the burden of souls heavy upon them. The missionary can get hardened and not feel deeply the people's need. We need the Holy Spirit, that we may be kept near the Lord. When one sees these same things day after day and the indifference of the people, it tends to make us indifferent.

My mattress that night was bark over which I spread a blanket, and it seemed as good as any bed. I did not wake save for the crying of a baby on the other side of the bark wall. At 4:30 we were about, and at 6 ready to go. Our guide said that I was the first white person to travel this path. Our party consisted of my personal boy, a boy to carry my "chop" box, two others with a load, my guide, and two others came along, for company I suppose. We had gone only a little way when we came upon a strong smell of decomposing meat and they all left the path to find the dead animal. Many of the people prefer a piece of such meat to what is fresh. Up, up we went, the clay path in some places almost perpendicular. We were in sight of beautiful water-falls all the way up. It took about an hour and a half to reach the top, then down we went be-

side another stream falling over rocks.

At one o'clock, when we reached the Ngumba town Malumba, close to the Dwarfs, we asked the head-man to call the head-man of the Dwarfs and soon he came to us, a little thick-set man, thirty-five or forty years old. I told him, through my boy, what I had come for and, after telling the Ngumba of God, I followed the little man to his town. The path led over the river on a fallen tree and thence over a nice, cleaned path. I was surprised to see houses as good as those of the Ngumba. In the one that I slept in that night, I could just stand under the ridge pole. As we passed up the street I could now and then see in the little opening in the side of a house, some man or woman trying to see the white man without being seen. I put my things in a little house and went to another town that I had heard of.

As we approached, the women and some of the men ran away, but soon came back and in the little palaver house I told them something of God. At the last their faces showed more interest. I think they looked on me as a friend. They told me there were eleven men in that town and none had more than one wife. One woman was rather light colored. There was a baby, as fat, chubby and good-looking as you could ask for. The town was not as nicely built as the other. I noticed some with a piece of corncob tied about the neck, some sort of fetish. They seemed pleased when I shook hands with them all as I was leaving. I did not see boys and girls of any size there. They said the boys were in the bush hunting rubber. In the houses I saw, among other things, a net in which they catch much of their game, a basket in which they put milk from the rubber vine, and in one house I saw fetishes hanging to a pole.

Returning to the other town, in the palaver house, waiting for me, were a bunch of plantains and on top a leg and ribs of an animal like deer. The young men were all sitting out in front acting as bashful country boys do when a young lady from the city visits in their home. I went to each and shook hands and tried to make them put off that constraint. I was very glad to get the food, and glad they did this without my asking. It seems that in some ways they are superior to their big brothers.

After supper I told them to call every one to the palaver house and I would tell them of God. Our only light was from the fire and my lantern, but we could see their faces as they sat there listening to the message. They, as well as the Ngumba, had never heard of Christ before. They listened well and joined in singing one of the simple Bulu songs. After my boy had prayed for them, I told them what Miss MacLean wants to do for them. The head-man said she must be a big woman. They were pleased to know that some one cared for them. I told them of God as Creator, of man and his sin, and tried to apply the truth as I could. I was sorry that I could not speak to them without an interpreter, but God can use His Word. There must have been forty gathered about there. When the service was over they said they wanted to dance. So sixteen women sat on the ground with their little drums, and, some with sticks and some pounding with their hands, made the music. It was with a sort of rhythm and a sound not harsh, save for the instruments they used. Out in front of them burned a little fire and gave the light. The men only danced, each alone, and the movements consisted chiefly of shuffling over the ground with arms moving in all positions imaginable, always keeping time with the music. This is their favorite pastime and they are celebrated as dancers among the other tribes.

The Dwarfs I saw here were about four to four-and-a-half feet high, of rather a stout build. Their foreheads seemed much more narrow than those of other black men. Their heads were rounding, not of the narrow and long type. The thing that struck me while among them was their lowly regard of themselves. They seldom looked me in the face while I was looking at them. Whether this is from fear or is in their nature, I do not know. It may be they are subject to the Ngumba—at least the people all speak of Dwarf towns as belonging to this or that big man. There is no doubt in my mind that they can and will become Christians.

Wilmer S. Lehman.

AFRICA.

MISS NASSAU wrote from BATANGA, Nov. 23, 1899:

On the 4th of November, after a silence of more than three months, we received a letter from Mrs. Johnson of Efulen, written from Lolodorf. The German Government sent soldiers with a positive order for them to leave Efulen and, by a route outside of Bulu territory, go to Lolodorf. Dr. and Mrs. Lippert and their big baby from Elat are with us at Batanga, as are also Mr. and Mrs. Lange and Dr. Lehman from Lolodorf. Rev. Messrs. Fraser and McCleary are probably on their way to "the beach," as we sometimes call Batanga. The probabilities of any further fighting here are, we are glad to hope, now past. It is impossible to know how soon work may be recommenced at Elat and Efulen. We are hoping that the stations may be spared, but all is in God's hands, who has not only preserved the lives of our dear brothers and sisters but, as we believe, is speeding others on their way to join us.

The marriage of Miss Halle removes her from the day-school at Bongahele. Just how this will affect the prospects of my going to America next year I cannot tell. I would rather never see America again than to think that this school in this populous district was not kept up and the pretty school-house not used and cared for.

MEXICO.

FIRE DEPARTMENT ALL OUT.

MRS. WM. WALLACE wrote from SALTILLO:

A couple of fires in the neighborhood, almost unheard of in Mexico where mud walls and earth or brick floors are the order of the day, added fuel to the flame of our already over-excited lives. It would be a merciful dispensation if we could be purified by fire occasionally. We have material to burn but it will not usually ignite. But this time some wooden beams in a house across the street caught fire from the *brazero*, and at midnight the neighborhood was aroused by cries of "*Auxilio! Auxilio!*" and by screams of women. The smoke poured up from the *patio*, and the fire brigade, composed of prisoners from the penitentiary, was ushered up with leisurely haste, the portals of "Next-Door-to-Paradise" were thrown open for ladders and water, and the fun began. The crowd assembled to watch, not work, evidently. The gendarmes stood around, wrapped in their picturesque cloaks with peaked hoods, and with lanterns in hand and cigarettes in mouth added to the volume of smoke. We tried to get pails of water carried from our house across the street, but some of the crowd were too dignified to stoop to such menial service, and the rest were too lazy. After the beams had about burned themselves out, up trots a little hose-cart, a cunning little toy about three feet by four. As there was nothing to do at that late date, it sedately turned around and trotted home again—or, rather, the man who was pulling the demure little creature did the trotting. The noble Duke of York and his ten thousand men couldn't have marched up the hill and down again with more deliberation. At the second fire the little hose-cart appeared at exactly the same stage of the game, and trotted home again in exactly the same way.

TWO WEDDINGS.

Our first wedding was in August, and wholly Mexican. It takes courage to be married in Mexico. First, the people wishing to be married must appear before the civil authorities, or have the authorities appear before them, and declare their intentions. This is called the presentation and takes place, usually, about two weeks before the civil marriage, giving plenty of time for change of mind. At the civil marriage the judge appears, with an amanuensis carrying a formidable volume, in which is recorded much of the history of

bride, bridegroom and their immediate ancestors. The judge reads article after article. The bridegroom is admonished not to beat the bride, etc., and if half the good advice given were carried out, unhappy marriages would be less common. After the civil marriage, if the contracting parties are good Romanists and rich enough, marriage by the church follows; if good Protestants, marriage by a Protestant minister.

A Mexican bride has one advantage over a United States bride, for her prospective husband buys her trousseau—even though he has to borrow the money from the missionary to do it. And the trousseau! She must have white slippers, a long white veil, and a profusion of artificial orange blossoms, whether she possesses a stitch of anything else or not.

Our second wedding was very different. Just a very sweet missionary bride, and a very good-looking missionary bridegroom, who managed to get gracefully through labyrinthine mazes of the "presentation" and Mexican civil law Then our own church ceremony followed, and I think Mr. and Mrs. Semple must have felt securely united by this time.

COLOMBIA.

MISS ESTHER BUXTON wrote from BARRANQUILLA, Nov. 27, 1899, three months after sailing from New York:

Everything here was just as I expected to find it, only considerably better than I anticipated. . . .

The very worst thing that can happen to a Colombian is to commit a breach of etiquette. That indeed is a shocking thing, beside which lying or theft sink into insignificance.

The most interesting thing that I have seen

AND THE SADDEST

was on All Souls Day. That is the day when every one goes to the Roman Catholic cemetery, and we went to carry flowers to the Protestant cemetery, which is close by the other. They have a way of building vaults in the thick, white-washed walls surrounding the graveyard. In front of each tomb there is something to distinguish it—perhaps a picture of the deceased, or a miniature figure in wax. One that I saw was of a child in bed with uninteresting little angels strung on wires hovering over it. Broken shafts abound, but I saw only one monument that would be tolerated in a cemetery in the United States. There were no plots where all the dear ones of one family could be laid away together, but graves are numbered and the person who dies next after number two hundred is put into grave two hundred and one. If the relatives neglect to pay rent for a grave it is soon re-let to a newcomer. There are no paths, so it is impossible to move at all without walking on some grave. There were throngs of people there, some carrying most elaborate wreaths, others laden with large candles which they burn at the graves. Rich people have glass candlesticks and shades to prevent the flame being blown out, but poorer ones just stick into anything they can find lean and ill-favored candles, and keep the wind off with boughs, or with their dress-skirts. They stand or kneel around the grave, perhaps half a dozen, all chanting prayers in a weary monotone. The more prayers and the more candles, the less years in purgatory for the dead. I believe some of the more devout pray there all day.

SAD AND HEATHENISH.

I kept thinking of the verse "We sorrow not as those that have no hope." Neither China nor Africa could furnish people who sorrowed more as if they had no hope. One woman clinging to one of the plain wooden crosses, such as mark most of the graves, was shrieking with grief. It was very sad and very heathenish. Sin and superstition reign here, and we are few to combat them.

WEST INDIA.

THE "SETTLEMENT" IN TEMPORARY QUARTERS.

MISS MARY THOMPSON wrote from MIRAJ, last October:

We are now living in a building erected for a children's hospital, as this seemed to be the one place where we four—Miss Scheurman, Miss Giles, Miss Hamilton and myself could remain together, while Mrs. Wilder and Miss Wilder went to Kolhapur.

Though there are but two rooms, by using one side of the verandah for our dining department and the other side for our Marathi teacher, we are quite comfortable.

If there is hope of *imbibing* the language we should do it here, as we are situated, surrounded by many coming to the dispensary, who stay about day and night. Their voices are the last sounds when we retire at night, and the earliest in the morning is sometimes the native music at 4 to 5 A. M. Though the language is a real mystery in its many agreeing endings and idioms, yet I enjoy study to the full. It has been such a pleasure to be able, even months ago, to read the gospel to many in this place. In the hospital or when I take a walk to neighboring fields, how eagerly they listen to a good story! Every one seems to have time to sit. If a woman is

weeding in the field, she can any time give a half-hour to hear a few words.

I have been specially struck by the number of young men who speak English so well. Miss Schuerman and I have an English Bible class of High School boys. One or two of them often come in the evening, and we talk about what they have been reading in Mr. Moody's "Way to God." These boys of seventeen and eighteen years have said to me, "Do not mention that we come here or it would be very bad for us." They must carry their Testaments in a very obscure pocket or they would be mysteriously disposed of. Miss Wilder has made two tours prospecting for our Settlement headquarters.

Mrs.-Goheen wrote from Kolhapur, Nov. 23, 1899:

When you say the Philadelphia Society has undertaken to raise the money to enlarge our school building, I consider the money as good as raised and, if it were not that school is in session and there is a water famine, making mortar very expensive, we might now begin to build. It is not a little thing, it is a great matter to have conveniences for a growing school.

You will be weary of hearing of

THE PLAGUE.

At last it has come to Kolhapur and now we know what it is. The fields around our compound are full of little huts of grass and bamboo matting, occupied by refugees. Yet they are not altogether safe there; occasionally a death *occurs even there*, and then the hut is burned down. Out of a population of 55,000 it is estimated that 30,000 have left the city. The streets look bare and desolate. One sees many a house with white-wash splashed over it, marked with a big black cross to denote that plague has been there. The white-wash shows that they have begun to disinfect the house. Shall I speak of the famine too? No! I will not. You will think we are utterly cast down, overwhelmed with sorrow upon sorrow. On the contrary we are wonderfully upheld and comforted.

KOREA.

Mrs. J. Hunter Wells wrote from Pyeng Yang, Dec. 5, 1899:

It was agreed upon that the women of our Station take turns and write to you monthly, [The editor thanks Pyeng Yang Station] and my turn is now. The event now on is the

SEMI-ANNUAL CLASS FOR WOMEN

from different parts of Northern Korea, while also a number from the immediate neighborhood attend. The number from the country is about 35. There is a great interest shown and a marked advance in their studies over the preceding sessions. The class, as you may know, is self-supporting, the expenses paid by the members attending, or by their respective churches, or in some cases by church members here. The work of teaching is divided amongst us, so that Mrs. Lee, Mrs. Hunt, Miss Best, Mrs. Swallen and myself, and Mr. Moffett also, each have them an hour a day. This is the fourth class we have held; results of previous classes are shown, and it is a great privilege and pleasure to be able to aid in it.

The men's class, which meets a few weeks later, is not entirely self-supporting and I have suggested that the women be asked to contribute to the men's class.

The women in Pyeng An Province are already showing themselves the

FIRM FOUNDATION

for good and true Christian workers. Mr. Whittemore writes from Eui Ju, our most northern point, of some trouble in churches there but adds, "The women, however, are the redeeming feature."

Mrs. Graham Lee wrote from Pyeng Yang after returning from Annual Meeting in Seoul:

Since our return from Seoul, I have been busy cleaning and getting ready for winter. You don't know how happy we were to get home. We went overland in chairs and it took eight days, but the weather was fine and it was a pleasant trip. We came back by boat from Chemulpo, the port. Every one except myself was dreadfully seasick, but the trip to the port up here lasted only one day and night. After that we took a Japanese junk up the river—two nights and two days. At night we ladies and children took one end of the boat, and the men the other end, with baggage in the middle for curtains. Our floor space was about 8x14 ft., and eight grown folks and four children slept in that space. We hadn't room to spread cots, so slept on mats on the floor. You can imagine our homes looked luxurious after such crowded quarters.

These Koreans up here are just nice. We were so glad to see them; they are so simple and sincere in their regard for us,

ONE COULDN'T HELP LOVING THEM.

Our servants kept the houses while we were gone and everything was in fine order. Sunday, the attendance at Sabbath school was fine, showing that they came while we were away,

for only a few knew of our return the night before.

To-night every one has gone to foreign prayer-meeting, over at the Methodist compound. We Methodists and Presbyterians alternate with our Sabbath service and Thursday prayer-meeting. Korean prayer-meeting is on Wednesday evening. Last night the church was packed; that means 600–700. Isn't that nice now, to have a weekly prayer-meeting so crowded?

CHINA.

MISS SNODGRASS wrote from TUNGCHOW, December, 1899:

You know I have been greatly interested in my classes for about three years. Last spring five from them publicly professed their faith in Christ.

The oldest was a woman about sixty years old. Her husband also studied and I have hopes of him.

There was a man of over fifty years, and his daughter-in-law. This man's wife, two sons and a young daughter are studying. The next was over forty years old.

One of the first that I became especially interested in became entirely blind, losing sight of both eyes in less than one month. It was a great trial to him at first, but his constant prayer was that God might open the eyes of his heart that he might see Him, as his natural eyes were closed to all in this world. His prayers have been answered, and he is one of the happiest persons I know. He could read quite well and has a good memory, which serves him now. He began at once to pray in his home and has taught his wife, who now comes to our woman's meetings and says she wants to learn the doctrine.

The fifth was a woman about twenty-three years old, whose husband united with the church some time ago. At first she was very much displeased, but the husband's life was so changed that she ceased to revile him and became willing to be taught. In the neighborhood in which they live all were heathen. When she first came to the class, her neighbors reviled her, asked her how much money the foreigners gave her, and all sorts of questions. She seems to have been thoroughly converted. Her neighbors tell how changed she is; that she does not revile her husband or children, and is so kind and patient with them.

MRS. L. J. DAVIES writing from CHINANFU last November, throws light upon troubles in Shantung:

To-day we see the Christians suffering all things, from looting even to death in some places. As yet, those of the Congregational Mission just north and west of us, and of the Roman Catholics, have suffered the most severely. The troubles in West Shantung come from "The Great Sword Society," a body of fanatics sworn to the extermination of all foreigners and their followers, either in learning or religion. "Foreigners" includes the reigning dynasty, its princes and its officials, as well as such as we. What between these horrible secret societies, officials, and foreign expansionist Powers, China is in direst trouble. Does it need all these horrible happenings to advance God's cause? One can observe history made in no philosophic mood; it tears one's heartstrings and troubles the mind.

My Wednesday class of women is studying James and Peter—my Sunday class, Acts. To see them and hear them, one would think them ready to endure persecution and still confess the Christ before men's faces.

MRS. MELROSE of Nodoa wrote to a friend from NAMFONG, HAINAN, last autumn:

Have been here a week and visited a number of villages where the people are interested. We have women in here most of the time in the day and a goodly number every night. Mrs. Nu is very zealous in talking to them and teaching the hymns, and I have heard the Christian women repeat two lines of a hymn as it fitted the occasion, when talking to the heathen. Mrs. —— is very bright, and where last year she came in at the back door, this year she is very helpful in talking to the women. A-Bo having given up his idols secures us a better hearing; both he and his wife are believers, and his wife went to Nodoa for medical treatment. It is a very courageous thing for them to have done, for A-Bo is a teacher here in the market, and they must endure a great deal of disagreeable talk. Thieves are rampant again. One night when I was at ——, we heard the guns and the yelling. They killed a young man there. I have not stayed much in the villages over night, though next week I am going to one of the richest in this region, for a night or two. I carry a revolver with me. The poor people are living in fear of thieves, and their cows and pigs are being stolen. *It is dreadful to be a heathen.*

Lag-ziag is in a very unsettled state. The soldiers and thieves had a fight there Thursday in which thirty thieves were killed (this is report).

Dr. John Inglis of Peking wrote to C. E. Societies of Newark Presbytery:

The reality of mission work is a very different thing from viewing it at a distance. In Peking it does not seem to be so favorable as in some other places. Peking Chinese are extremely proud, and their conceit is something astonishing when you consider their surroundings. One of their names for China is "All Under Heaven." I greatly embarrassed my teacher one day by saying I pitied the world if China was its best.

But I am only beginning here, perhaps my impression of things may change after I am better acquainted with China. People who have been here for years are for the most part great believers in the thought that China is going to be quickly evangelized; but to any one just from home it looks like an almost impossible task.

FOUR IN-PATIENTS.

I did not intend to take any in-patients until the hospital repairs were made, but to-night we have four men in some small out-rooms. One, whose leg is to be amputated; second, a man who shot himself by accident; third, a Christian evangelist, and, last, a man who just got into the city to-night before the gates closed, who comes from the western hills to-day, evidently suffering from fever. When they come so anxious to be admitted and so much in need of care, I cannot turn them away. Many of the patients are dirty in the extreme, ragged always, and very often covered with the most loathsome sores. The only reconciling thought, sometimes, seems to me to be that they are God's creatures. No work can be distasteful when we know that it is God's work and for His children.

CONVERSIONS AMONG BOAT PEOPLE.

Miss Lattimore wrote from Soochow:

When I came here from Nanking a most earnest and faithful Christian Chinese woman came too. We were both strangers here and understood very little of the dialect. Because we were lonely, and so drew closer to each other, Mrs. Chun and I fell into the habit of having our evening prayers together at my bedside. We talked much about the reason why our Father had sent us to Soochow, and both felt strongly that He was preparing something for us to do.

Before Mrs. Chun was married, she was one of a family of boat people, those strange wandering folk who live for generations on the canals and rivers, going and coming as their trade sends them. Since she became a Christian her people have always been afraid of her religion and much afraid of meeting foreigners. So every night we prayed for Mrs. Chun's family, that they might come to know Jesus. One night she wept and said, "Oh Lord, I have prayed so long, give just *one* of my dear ones." A few days after, her mother's house-boat came to Soochow and Mrs. Chun went to see her. Later, her two brothers called on us and that surprised us. Next the mother came to see us, and was willing for us to take her youngest boy into the house for a servant and said she wanted to understand our religion. She brought her boat up our canal and tied up opposite the compound and the entire family, except the oldest son, came to prayers night and morning and to Sunday services. She speaks Mandarin and so could understand me. Mrs. Chun, with her heart full of wonder at this evident answer to our prayers, has taught her mother who has also come to our women's school and studied. Now the oldest son is coming too. He is well educated.

IDOLS COME DOWN.

This family is not poor. They have nothing to gain and everything to lose, from their standpoint, in following the truth, but the whole family have said they believe—four grown people and one half-grown girl. The paper idols which they had up in the boat for years they took down and brought to us. Every evening their friends come to the boat to inquire into this strange thing they have heard, that a whole family have accepted the "Jesus doctrine."

Miss Cattell says of the same family mentioned in the letter above:

It was pathetic to see the anxious look on the old woman's face, when she finally gave up her old beliefs, and while the new truth had not as yet become real to her. She was, I believe, genuinely converted, and at our communion in June was baptized and received into the church. Her two sons and her oldest son's wife have all become Christians and applied for baptism. The old lady and her daughter-in-law did not know how to read, but are making excellent progress.

This family are very well known boat people in Soochow and their becoming Christians has made quite a stir, so they have abundant opportunity to preach. Mrs. Chun has been going out nearly every afternoon visiting among the boat population which is very large, just outside our nearest city gate.

HOME DEPARTMENT

MISSION STUDIES FOR YOUNG PEOPLE—April, 1900.

BIBLE LESSON.—Topic: Missionary Fruitfulness. 1. What prevents fruitfulness. 2. Sources of fruitfulness. 3. An essential of fruitfulness. (Consult references in "New Testament Studies in Missions," S. V. M., 15 cts.)

INDIA——THE STUDENT MOVEMENT.

India. English Relations.

The land that contains one-fifth of all living humanity; the land of one hundred languages and nine religions; whose peoples vary as widely as the nations of Europe; where the depths of Oriental sin lie beneath the gloss of Oriental culture;—such is India—"The Gibraltar of Paganism." Lack of unity made conquest easy and for nearly a century and a half India has been under English dominion. English rule has been liberal, civilization has advanced, education has been widely extended, yet the British Government has closed its eyes to its moral responsibility. More than one statesman has pointed out that culture without character cannot save India.

Consult: "Missions and Politics in Asia," Speer, pp. 93-97, 103-112; "Concise History of Missions," Bliss, pp. 146-8; "Foreign Missions After a Century," pp. 96-101; *The Independent*, Jan. 11, 1900, p. 125; read Kipling's "Recessional," and "The White Man's Burden."

The Hope of India.

To the task left undone by the British Government, the Church of Christ stretches forth her hands. Vast is the field, mighty is the work. Travelers and statesmen testify to its power. The Christian Churches of India now include 324,125 communicants, or about one in every one thousand of the population—"Pray ye therefore"! The rigid social distinctions of caste, the superstitions and degraded customs of the people are serious obstacles to the progress of Christianity, but while it is still "the common people" who "hear Him gladly," there are not wanting students of high caste who, in the face of bitter persecution, become followers of the Nazarene.

Very briefly review "The Bishop's Conversion," and "In the Tiger Jungle," called "the best missionary books for young people," and Mr. Robt. E. Wilder's "Among India Students" (Revell, 30 cts.), then pass them on from member to member. *Consult* also: "The Student Missionary Appeal," pp. 305-323; "Missionary Expansion," pp. 109-130; "Strategic Points," pp. 75-108; "Concise History of Missions," pp. 148-161; Julian Hawthorne in *Missionary Review*, Jan. and Feb., '98; also *Missionary Review*, Dec. '98; April, '98; April, '99.

Presbyterian Missions.

Every form of missionary activity may be found under the care of our Church in India. We have 136 missionaries in 81 stations and out-stations; these missionaries have charge of a large number of churches, orphanages and hospitals, besides every grade of educational work, from the primary and industrial school to the theological seminary. They also accomplish a large amount of literary work and of evangelistic touring. Visiting among women secluded in zenanas is peculiar to this field; the settlement plan is now in operation; ministering to lepers is also a feature of this field. The ravages of famine and plague add to the burdens of our missionaries; diminished appropriations have crippled their activities, and the sad death of Dr. Kellogg, in May, '99, is deeply felt—yet the work goes grandly on.

Let several members be assigned each a two-minute talk on some phase of our work in India—using map—the material to be gleaned from "Annual Report," pp. 93-133; Incidents, pp. 108, 110, 115, 116, 121. *Consult* also: WOMAN'S WORK FOR WOMAN, Jan., 1900, p. 16; Dec., '99, pp. 338-340. April, '99, is full of good things on India. For latest information, April, 1900.

The Student Movement.

The striking development of the Student Volunteer Movement of to-day challenges universal interest. From the time of the memorable Haystack Meeting in 1806, some tokens of missionary interest among students appear up to the year 1879, when on the Inter-Collegiate Y. M. C. A. was engrafted the missionary idea. For seven years this interest was fostered by the circulation of literature, by personal appeals and addresses. The interest culminated in the notable conference at Northfield, in 1886, when one hundred students volunteered for foreign service, and thus began the Student Volunteer Movement for Foreign Missions. Since its inception over 1,300 Volunteers from the U. S. and Canada alone have gone to the field, and 4,000 are now in preparation. The offerings for foreign missions of students in these two countries have risen from $5,000 to $40,000. Volunteers are also found in the universities of nearly every country of Europe; also in Egypt, Asia, South Africa and Australia. The student centers of America are united in the Student Department of the Y. M. C. A., this organization in turn representing America in the World's Christian Student Federation, which unites the student movements of all countries. This Federation is drawing together in the spirit of Christ young men who will be leaders among their people; it is drawing into a brotherhood members of seventy-one branches of the Church of Christ. We may well inquire, What meaneth this? "It is the Lord's doing and it is marvelous in our eyes." Let the young people in our churches take up the challenge thrown down by these 4,000 waiting students, and support them by prayer and money. Let them come into contact with the throbbing life in these student centers, and their own lives will be quickened to deeper consecration.

Consult: "The Student Missionary Appeal," addresses of Robert E. Speer, pp. 41-44, 201-216; of John R. Mott, pp. 43-50; "The Students' Challenge to the Churches," Wishard (20 cts., Revell)—*excellent*; "A New Programme of Missions," Wishard (Revell, 25 cts.); "The Student Volunteer," Dec., '97 (10 cts.); "Strategic Points," pp. 1-23, 208-213. For a great preparatory movement, read Smith's "Life of Drummond" (McClure), pp. 318-401. "The Inter-Collegian," 50 cts. per annum, will keep a society in touch with the S. V. M. (3 W. 29th St., New York).

L. B. Allen.

"Mission Studies" is furnished on separate sheets each month. Price 2 cts. per copy, 15 cts. a dozen. Order from "*Studies*," care of WOMAN'S WORK FOR WOMAN, 156 Fifth Ave., New York.

A DOZEN QUESTIONS FOR MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

1. What did the fighting Bulu say about Efulen missionaries? Page 62.
2. Give fresh evidence that Christianity is not from man but God. Pages 60, 63.
3. What news about boats for the Africa Mission? Pages 60, 63, 64.
4. Tell the occasion of the Bulu war, immediate results, and what is likely to be the outcome. Pages 65-67.
5. Where did they stand up, for want of church accommodations, and what prospect of getting more room? Page 68.
6. Epitomize the story of a visit to two Dwarf towns. Pages 71, 72.
7. What good has Elat Station ever done? Narrate features of a Bulu "trial by jury." Pages 69-71.
8. What hindering things does the marriage ceremony encounter in Mexico? Page 74.
9. What effect had plague upon Kolhapur streets? Page 75.
10. What testimony as to stability and benevolence of women church members in North Korea? Page 75.
11. What sized prayer-meeting do they get at Pyeng Yang? Page 76.
12. What effect had the conversion of a Tungchow man upon his wife? Page 77.

AN INTER-LEAVED YEAR BOOK.

I wish they would give us that; I scribble all over mine as it is. The plan has its advantages, far exceeding the value of fair white margins.

For instance; you read of a wedding in Africa. Memory, already staggering under the weight of deciding whether Bryce or Bigelow is the better authority on South Africa; whether Duncan is right about the Alaskan boundary, and a few other minor matters—poor memory gasps out, Didn't that man belong to the "Single Young Men's Corps?" If you have kept your Year Books and written down that fact, you can just look back and see; then you can laugh understandingly.

A certain family in India is as numerous as it is noble. It is important to know just which member of it wrote so touchingly of his "irreparable loss." Ought we not to remember that heartache on more than *one* day in the year?

The statement that a Chinese typewriter has been invented is well enough as far as it goes, but it is solid satisfaction to make a note of the fact that the inventor is one of Pennsylvania's own Chalfants, and an interesting time he must have had of it.

Now we must pass our religious papers along to others, benevolence being assisted by the knowledge that if we store them in the closet they will be just as much lost to sight and not any more dear to memory. But before they go do let us put down that interesting item about the missionary, right on the Year Book page where his name is printed, so he will seem real when the day comes around that the great Church he serves takes up his name and bears it to the very foot of the Throne. This habit persisted in gives a sense of proprietorship every time that name is mentioned.

It is also a good way to note down some of the words which fall from devoted lips. They are worth remembering. Here are examples from one interleaved Year Book. A sister in China wrote, "I will ride on a wheelbarrow with my good old Bible woman and teach the women, and the joy of it will be more than I can tell. I can't be thankful enough to God for bringing me here." Another lamenting the indifference of the Siamese adds, "But oh, what a Saviour we are offering them from day to day!"

"On our verandah discouragement vanishes." If it were not for my habit of inter-leaving notes in my Year Book I should forget which doctor said that. I like to think of him among his mountains and his roses.

From Syria came this bugle blast, "Under His banner failure is impossible." The listener marched better for the sound.

Ah! how we love some of those missionaries who will never know whether *our* names begin with "A" or "Z." It is our privilege to be well acquainted with them, to watch their steps and pray for their success. Those exiles must sometimes feel that we Christians at home are a good deal occupied with our own affairs. How surprised they will be some day to find that there was here a woman and there a woman who, like Mary of old, kept all these sayings in her heart!

Anna Stevens Reed.

HOSPITALITY FOR ECUMENICAL CONFERENCE.—It is earnestly desired that Presbyterians of New York City receive into their homes as guests all Presbyterian delegates from abroad who come to the approaching Conference. Other denominations will entertain their own delegates, and our church will certainly not be behind in hospitality. All desiring to receive one or more delegates during the Conference, April 21 to May 1, are requested to communicate as early as possible with Mrs. Theodore Weston, 14 W. 48th St., or Mrs. Henry R. Elliot, 304 West 103d St.—*Hospitality Committee.*

BOOKS RECEIVED.

1. *Ninito,* (90 cts.) 2. *Tatong, the Little Slave,* ill'd, ($1.25.) 3. *Izalda,* ($1.00.) By Annie Maria Barnes. (Presbyterian Committee of Publication, Richmond, Va.)

These books are stories of Mexico, Korea and Brazil, respectively, written for the purpose of giving missionary information.

One Year of Sunday School Lessons for Young Children. A Manual for Teachers and Parents. By Florence U. Palmer. (The Macmillan Company.) Pages, 226. Ill'd. Price, $1.00.

This is an uncommonly promising realization of a working model for the teacher of the youngest class. The stories are well chosen, the language is unstilted, the pictures are reproductions from masters like Murillo and Hofmann. Outlines of fifty-three lessons are given, each embodied in a story,—eighteen Old Testament stories, twenty-two from the New Testament. These lessons are grouped under ten topics, such as: Good Cheer, Obedience, Service, The Church, Sabbath, Loving Care. A "Nature Lesson" for each season is also incorporated. The plan for each Sunday is: A Topic, Central Thought, Text, Picture (on a card which the child is to carry home) and a Song.

The author has succeeded, better than most, in what she well calls a "difficult" task. For ourselves, the chief hesitation in using these lessons would be owing to the introduction of stories which, though admirable, are not from the Bible. But the book, if not accepted in its entirety, may still be very useful and be *adapted* to circumstances. No true teacher slavishly follows any model.

Reformed Robbers, or Reclcansing the Temple. Rev. I. A. Sites. (The Woman's Journal, Alliance, Ohio.) Cloth, 139 pp., 75 cts.

Showing up unholy methods of making money through church societies. We suppose the representations are greatly exaggerated.

In Primo. By Eniled. (Fleming H. Revell Company.) $1.25.

A pious love-story with a funeral, a "white velvet pall, embroidered with forget-me-nots in the corners," etc. Along with considerable sentimentality are sound ideas upon use of money and devotion to good works.

SINCE LAST MONTH.

ARRIVALS:

November.—At San Francisco, Dr. and Mrs. McCartee, from Tokyo, Japan. Address, San Francisco.

December 1.—At San Francisco, Miss Mary Palmer, from Japan. Address, Parkville, Mo.

January 15.—At San Francisco, Rev. and Mrs. L. J. Davies, from Chinanfu, China. Address, Lake Forest, Ill.

January 26.—At New York, C. C. Vinton, M.D., and family, from Seoul, Korea. Address, 955 Park Ave., New York.

———At New York, Rev. Geo. H. Simonson, from West India. Address, New Albany, Ind.

DEPARTURES:

January 20.—From New York, Rev. W. H. Hannum and family, returning to W. India.
Mrs. Chas. Forman, returning to Lahore, India.
Dr. Mary J. Stewart, to join the W. India Settlement, at Miraj.
Miss Minerva E. Rogers, to join the Lodiana Mission, India.

January 20.—From New York, Mr. Robert W. Fenn (and Mrs. Fenn), as Teacher in McKenzie College, San Paulo, Brazil.

January 24.—From San Francisco, Rev. and Mrs. S. C. Peoples, returning to Laos.
Rev. Leonard P. Davidson, to join the mission in the Philippines.
Miss Ellen Strong, returning to Seoul, Korea.

MARRIAGES:

November 21, 1899.—At Batanga, Africa, by Rev. W. C. Johnston, Miss Addie Halle to Rev. F. G. Knauer, both of Batanga.

November 25.—On board the *S.S. Niger,* four miles off shore, Batanga, W. Africa, Miss Anna T. McLauchlan, to Wilmer S. Lehman, M.D., of Lolodorf.

RESIGNATIONS:

Mr. M. Henry Kerr, Africa Mission. Appointed, 1893.
Mrs. Kerr, Africa Mission. Appointed, 1898.

DEATHS:

January 29, 1900.—At Beirût, Syria, Rev. W. W. Eddy, D.D., forty-eight years a missionary.

(About) Jan. 1.—At Panhala (supposably), W. India, Esther, infant daughter of Dr. and Mrs. Wanless of Miraj.

TO THE AUXILIARIES.

[FOR ADDRESS OF EACH HEADQUARTERS AND LIST OF OFFICERS SEE THIRD PAGE OF COVER.]

From Philadelphia.

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of the month, prayer-meeting, third Tuesday, each commencing at 11 o'clock. Visitors welcome.

March. Prayer Union.—*Our Presbyterial Societies.*

MRS. SAMUEL C. PERKINS,
Entered into Rest January 24, 1900, aged 69 years.

WE record the death of our beloved friend and associate, Mary H. Perkins, as she would have us record it, with gratitude for her release from suffering, for her long term of service for the Master and her joyful trust in her Lord.

Of that little company of rare women who, in 1870, founded this Society in faith and obedience to the Holy Spirit's call, Mrs. Perkins was a leader, and the only one who has served continuously on its Board of Directors during the thirty years. As Vice-President, as its only Foreign Secretary from 1873 to 1887, holding in her hands the correspondence with all our missionaries until the number grew from 65 to 128; as associate editor, we might say, for many years of WOMAN'S WORK and *Childrens' Work* and the foremost member of the Committee on Publications, and as Chairman of the Candidate Committee, her personality and spiritual power is stamped upon every page of the Society's history.

Inheriting from her honored father, Frederick A. Packard, a gifted pen, and desiring above all things to use it and all she possessed in Christian service, her heart seemed to be drawn out in peculiar sympathy, especially after the death of her infant children, to those in distant lands who were dying without any knowledge of the Good Shepherd. From her happy home she wrote, as "Dorcas Hicks" for the thoughtful Christian, as a Bible student she taught many the way of Life and led them to Christ, but all the days of all those years Mrs. Perkins put heart and brain, voice and pen, at the service of this Society. We turned instinctively to her as the one to formulate a resolution in a moment, to write an article in a day, or to prepare "The Story of Twenty-five Years" in a masterly way for our Silver Anniversary. Of all our missionaries there is not one who will not recall with gratitude her faithful counsel and loving interest.

With keen intellect, indomitable will, impatience of affectation and conceit, and wide vision, it is not strange that she held her opinions with tenacity, but she was ever willing to be convinced of a better way and no one was so quick to say, "I was wrong and you were right." Even before the days of weakness she said to a friend, "Promise that you will tell me when I begin to fail in my work. I would not hold it a moment too long." But before that day came, of her own motion, she resigned one chairmanship after another, rejoicing in the new activity of her successor, willing to serve only as the adviser of all.

Triumphing over pain, her spiritual vision was clear to the last. When a dear one spoke of the love of many friends she said, "Yes, but the Divine love, that goes way beyond," and into the "beyond" she passed without one doubt or fear.

Very lovingly and reverently we here record, in part, what our friend and counselor was to this Society from its beginning until now.

PHILA., Jan. 27, 1900. *J. M. T.*

NEW LEAFLETS.—*Lives Given for Africa*, 2 cts.; *Joint Heirs*, a story illustrating one of the motives which should impel every Christian to tell the good news to the whole world, 1 ct.; *How One Society Became Interested*, a bright account of the magic wrought by a Secretary of Literature, 2 cts.

From Chicago.

Meetings at Room 48, McCormick Block, 69 and 71 Dearborn street, every Friday at 10 A. M. Visitors welcome.

LAST year the word at this date was that we were almost sixteen thousand dollars behind receipts of the year before; now, this prosperous year, we are only three thousand seven hundred dollars in advance of that less amount. What does it mean, this small advance? It is true that in 1898 there was a great effort made to cancel the debt, but is not our Father's work worthy of great efforts constantly?

LAST year we *did* go to our Annual Meeting with rejoicing, but—ah, these buts—it was by great and hard labor that we made an advance over regular gifts—not over the full receipts, for we were more than fifteen thousand behind the total of '98.

The Twenty-ninth Annual Meeting of the Woman's Presbyterian Board of Missions of the Northwest will be held in Grace Church, corner Second and Mulberry streets, Evansville, Ind., May 2 and 3. At the meetings of auxiliaries *this* month appoint your delegates and send their names to Mrs. Alexander Gilchrist, 701 Upper First Street, Evansville, Ind., from whom they will receive cards of introduction. Railroad rates will be published in *The Interior* and *Herald and Presbyter*.

OUR Field Secretary has had a pleasant and profitable three weeks' trip in lower Michigan, traveling over a thousand miles, making twenty-one addresses in fourteen working days and securing valuable financial results. Particularly helpful was the midwinter meeting of the Detroit Presbyterial Society, attended by over a hundred women in spite of stormy, slippery weather. So pleased were officers and audience that it was voted to make it an annual matter. The secretary was specially pleased with the interest shown by gentlemen present at meetings in different cities, as evidenced by substantial gifts. One Sunday afternoon she addressed a meeting of men only in connection with a Y.M.C.A.

IN March Mrs. Wells begins a Western trip, extending to the date of the Ecumenical Council.

AS special gifts, two communion services

have been placed in Mexico, thus removing the need of using the missionary's dishes. Also, an organ has started for Peking to replace one burned a few months ago.

OUR new missionaries who have gone out this year are: Miss Nettie Moomau, to China; Dr. Edna Parks, China; Mrs. R. H. Sidebotham, Korea; Mrs. David Park, Laos; Miss Lillie Beaber, Persia; Miss Edna Bissell and Mrs. J. A. McKee, Siam—seven more to love and pray for.

A LITTLE late perhaps for some Praise Meetings, but in time for many, we announce a new Praise Service Programme, entitled *Fruit-Bearing*, 2 cts. each, 15 cts. per doz., $1.00 per hundred; and ready for the Africa study this month, *A Letter from Africa*, 1 ct., 10 cts. per dozen. Our *Praise Meeting Invitations* 20 cts. per hundred. Address W. P. B. M., Room 48, McCormick Block, Chicago, Ill.

From New York.

Prayer-meeting at 156 Fifth Ave., corner 20th St., the first Wednesday of each month, at 10:30 A.M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

FOR a liberal education in missions nothing could be better than attendance upon the meetings of the Ecumenical Council the last week in April in New York City. Where Contingent Funds are available, plan to send as many officers or representatives as possible. It will be money well expended, returning to the Society in increased knowledge, interest, and so in gifts.

ARE the Annual Reports used as much as they should be, considering the trouble that is taken to prepare them and the money that it costs to print them? Would it not be a good plan to have one at each auxiliary meeting, the secretary or president being responsible for it, that all might become familiar with it? To bring up several questions at each meeting, the answers to which were to be found by reference to the pages of the Report, might be desirable. We know too little about the general work done by the Board and its method of doing it. It is a mistake to confine our interest to the one or two things that our *own* society is working for.

AN organ has been sent to the Jacobson Memorial Building at Seoul, Korea, by the Utica Presbyterial Society.

THE "Traveling Leaflet" is in use in many of the auxiliaries in St. Lawrence Presbyterial Society with very good results as to the financial side of the question. This is not the principal result aimed at but it is the most tangible, it being impossible to tell how much effect the leaflets have, or how much they are read. The women of the congregation are arranged in circles of ten or less. An envelope marked "Traveling Leaflets—to be read and passed on," and containing two leaflets, a list of ten names, and a smaller envelope in which each reader is expected to put the price of the leaflets, is started out with the request that the last one receiving it return to the secretary. One of the societies is planning to send out its fine library in the same way.

DR. MARY J. STEWART spoke a few words at the farewell meeting for the last India party. She goes to join the Village Settlement in W. India. Dr. Stewart is from San Francisco, but special funds for sending her having been given in New York, she goes under our care, by agreement with the Occidental Board.

WILL Presbyterial Treasurers please remember that all funds must reach New York *before April 1*, in order to be included in this year's receipts. Any dilatory auxiliaries should receive a timely reminder.

LEAFLETS for March: Subject Africa: *Historical Sketch*, 10 cts.; *Question Book*, 5 cts.; *Hobeana* and *Missions in Africa*, each 3 cts.; *Bishop Crowther*, *So Much to Do at Home* and *Home Life in Africa*, each 2 cts. Also *Cicero's Call*, 2 cts.; *T'other and Which*, 1 ct.; and the *Year Book for 1900*, 10 cts. each.

From Northern New York.

THE Twenty-eighth Annual Meeting of the Woman's Presbyterian Foreign Missionary Society of Northern New York will be held in the State Street Church, Albany, on Wednesday and Thursday, April 18 and 19, 1900. The opening session will be a devotional service at 3.30 P.M. Wednesday. The address at the evening meeting will be given by Mr. Robert E. Speer, Secretary of the Board of Foreign Missions. Names of delegates are to be sent to Mrs. A. S. Brandow, 188 Washington Ave., Albany, not later than April 4.

We trust that our C. E. and Young People's Societies will be fully represented, as Thursday afternoon will be largely given to their work. It is expected that Mr. D. B. Eddy of last year's "Yale Band" will give the address.

Further notice of the meeting will be sent to the secretary of each Society and given in WOMAN'S WORK next month.

THE Annual Report blanks will be sent to auxiliaries and C. E. S. Please see that each column is filled out and returned promptly. Attention to this matter, at once, greatly facilitates the making out of the Report for the Annual Meeting.

TREASURERS are reminded that the books must close April 1. See that all moneys are forwarded before that date. Don't take it for granted that the treasurer knows to what object your Society contributes. When you forward the money, state explicitly for what it is given.

SOCIETIES and Bands can obtain contribution envelopes by applying to Miss Sarah M. Freeman, 54 Second Street, Troy, N. Y.; also mite boxes at a cost of five cents each.

THERE are still a few Year Books left. These can be obtained from Miss C. A. Bush, 29 Second Street, Troy. Price ten cents.

From St. Louis.

Meetings at 1516 Locust St., Room 21, the first and third Tuesdays of each month, at 10 A.M. Leaflets and missionary literature obtained by sending to above number. Visitors and friends always welcome.

AFTER conferring with our synodical and presbyterial officers, it has been decided to hold the Annual Meeting of the Woman's

Presbyterian Board of Foreign Missions of the Southwest in St. Louis, at the time of the General Assembly. The meeting will convene the morning of Thursday, May 17, for the transacting of all necessary business.

Delegates can procure information in regard to hotels and boarding-houses by addressing Miss Jean McGintie, 916 N. Newstead Ave., St. Louis, Mo.

See WOMAN'S WORK FOR WOMAN and Church papers for railroad rates and other announcements, later.

ALREADY there are signs that the reports and conferences of this meeting will be most helpful to workers. We hope there will be a large attendance from those who can remain over sessions of the General Assembly.

THE first meeting of the year was appropriately led by a review of the progress of missions in this century. As from a mountain top we looked backward with humility and wonder at the dangers and obstacles overpassed; and forward in faith and hope in the coming of the kingdom. Some of us can remember the prayers we used to hear in childhood that the "doors might be opened," and, in various ways, sometimes with bloodshed but latterly in peaceful ways, these doors have been opened.

One decade was marked by the beginnings of Women's Societies,—another by Young People's organizations. Just now we are witnessing the power of conferences; what new developments may come can only be imagined. Let us in living our brief day and casting our work as tiny threads in the great tissue forever weaving in the loom of time, look to it that the work be honest and faithful.

LEAFLETS.—*Foreign Mission Field for March*, 1 ct.; *Historical Sketch*, 10 cts.; *Questions and Answers*, 5 cts.; *Year Book of Prayer*, 10 cts.

From San Francisco.

Meetings at 10 A. M. each Monday at 920 Sacramento Street. Business, first Monday in each month. Executive Committee, third Monday.

THE Annual Meeting of the Occidental Board will probably take place on the 4th, 5th and 6th of April. Returns are to be made to our Treasurer not later than March 20. What shall be our record of growth, of expansion? We must not stand still. Our gifts are to cheer and enrich the uttermost parts of the earth.

FIVE missionaries have gone from California this year. How many of our churches will assume, each, the support of one of them for the coming year? Among the poor, who would miss a two-cent stamp a week? Among the rich, who would miss a hundred stamps a week? What possibilities if the churches were fully awake! Korea calls for twenty-six additional missionaries. Every field calls loudly for more. Shall we deny them?

WE caught a glimpse of two missionaries, returning on furlough, Rev. and Mrs. L. J. Davies from Chinanfu. Mr. Davies superintended the work of eight Chinese preachers at out-stations. Their home coming is very sad, as they come childless, having parted with two little ones in China.

DR. AND MRS. C. C. VINTON of Seoul, Korea, were also homeward bound, not because they are ill, but after nine years they need rest or change. Dr. Vinton made a stop of six weeks in Japan to oversee the printing of a translation of the New Testament in the Korean language.

SEND to Mrs. H. B. Pinney, 1407 Castro St., Oakland, Cal., for leaflets upon Africa.

From Portland, Oregon.

Meetings on the first and third Tuesdays of each month at the First Presbyterian Church. Visitors welcome.

THE farewell receptions have been held, the parting gifts presented, the good-byes said and our dear Miss Strong is again on her way to Korea.

SINCE last month Portland has enjoyed an interdenominational missionary meeting. Miss Strong and the Chinese girls from our Mission Home occupied the Presbyterian section of the afternoon session. It was on this occasion that Miss Strong gave her last formal address, for the present, in Portland. Her face was radiant with the joy of prospective return to her much loved work. Her words were earnest and well chosen, and will long be cherished in the hearts of the hearers.

AT the evening session ex-Chaplain W. S. Gilbert, now pastor of Calvary Presbyterian Church, gave a most interesting address on the "Missionary Outlook in the Philippines." In Luzon, where the American army operated, Roman Catholicism is the one religion and the people are greatly in need of real missionary work, not for the purpose of converting them from Catholicism to Protestantism, but for the purpose of lifting them from ignorance, superstition and bondage into enlightenment and liberty. We must insist upon the public school in the Philippines. It has been started. The Second Oregon regiment had the honor to leave in the position of superintendent of public instruction in Manila, Mr. Geo. P. Anderson, a Christian young man who is studying for the ministry.

THE Congregationalists of Portland furnished a most interesting speaker to the interdenominational meeting, Miss Mary F. Farnham, who has spent a number of years as teacher in South Africa and spoke on "The Transvaal Crisis and Missions." It was her profound conviction that Christian people have not understood the most important issues in the present struggle. It is a question of *the kingdom of God* rather than British empire or Transvaal independence. Only conventions framed by the British have prevented the Boers from enslaving the natives, whom they consider as no less their rightful property than their sheep or cattle. The spirit of opposition to missions, which drove Livingston from the Transvaal borders to regions beyond, was again manifested on the breaking out of the present war, when nearly all missionaries were ordered to leave the country.

SEND to our Secretary of Literature for leaflets on Africa.

NEW SOCIETIES OF YOUNG PEOPLE.

DELAWARE.
Newark, Amaranthine Band,
Young Ladies' Circle.
West Nottingham,
Red Cross Knights.

MARYLAND.
Stony Hill, Gleaners,
Zion Baby Ethel Memorial.

NEW JERSEY.
Blackwood, Jr. C.E.—
Bloomfield, 1st Ch., S.C.E.
Cartaret, S.C.E.—Highland, Jr. C.E.
Jersey City, Westm'r, Int. C.E.
Mine Hill, S.C.E.
Newark, Memorial Ch., Jr. C.E.

OHIO.
Lancaster, Young Ladies.

PENNSYLVANIA.
Cresson, S.C.E.
Philadelphia, Union Ch.,
Early Gleaners (re-org).
" Woodland Ch.,
Jr. Dickson.
Pittsburg, East Liberty Ch.,
Boys' Band.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from Jan. 1, 1900.

[PRESBYTERIES IN SMALL CAPITALS. * Indicates Thank Offering.]

ATHENS.—Athens, 4; Beech Grove, S.C.E., 4; Gallipolis, 10; Marietta, S.C.E., 46.78; Warren, S.C.E., 5.50, $70.28

BELLEFONTAINE.—Belle Centre, 5; Bellefontaine, 60; Bucyrus, 22.50; Crestline, 2.45; Forest, 8; Galion, 24; Huntsville, 8; Kenton, 31.90; Spring Hills, 11, 172.85

BUTLER.—Allegheny, 3; Amity, 5; Buffalo, 5; Butler, 1st, 30.30, Y.W.S., 10, S.C.E. Jr., 6.50; 2d, 7.54; Centreville, 4.40; Evans City, 7; Grove City, 66.11, S.C.E., 37.50; Martinsburg, 12; Middlesex, 12.75; North Butler, 11; North Washington, *16, S.C.E., 10; Petrolia, 20, S.C.E., 10; Plain Grove, 32; Plains, 10; Portersville, 14.50; Scrubgrass, S.C.E., 20; Unionville, S.C.E., 5; Westminster, 5; West Sunbury (*15.09), 24.59, Busy Bees, 3.50, S.C.E., 5; Zelienople, 49.50, 443.19

CARLISLE.—Carlisle, 2d, 24; Chambersburg, Falling Sp., 27.50; Dauphin, Junior Soc., 50; Harrisburg, Market Sq., 180.75, Sen'r Dept. S.S., 61.22. Macedonian Bd., 53.31; Mercersburg, 8.95; Newville, Hopeful Workers, 37, 442.73

CATAWBA.—Concord, Laura Sunderland Sch., 7.57; Scotia Sem., 11.30, 18.87

CHESTER.—Fairview, S.C.E., 5.00

CHILLICOTHE.—Salem, S.C.E., 5.00

CLARION.—Reynoldsville, S.C.E., 9.00

CLEVELAND.—Akron, Central, 1.35; Cleveland, 1st, 95.56; 2d Ch., 357.41; Beckwith, 16.95, S.C.E., 19.38; Calvary, 172.96; Case Ave., 18.60, S.C.E., 10; E. Madison Ave., S.C.E. Jr., 20; Miles Park, 8; Woodland Ave., King's Sons and Daughters, 14; Willson Ave., 10, S.C.E., 10.55; South, S.C.E., 5; Glenville, 5, S.C.E., 5; North Springfield, 2.75; Orwell, 70 cts.; Rome, S.C.E., 5, 778.21

COLUMBUS.—Columbus, 2d, 12.05, S.C.E., 5; Broad St., 25; Olivet, 5.10; Westm'r, 23.87; Grove City, 1.50; London, 7.50; Westerville, 7, 87.02

DAYTON.—Dayton, 1st, 65; 3d St., Y.L.B., 101; Memorial, 17, Y.L.B., 24; Park, 7.50; Greenville, 15; Piqua, 1, S.C.E. Jr., 3; Seven Mile, 6; So. Charleston, 7; Springfield, 1st, 40, Y.W.S., 9.50, A. Proudfit Bd., 5; 2d Ch., 21; Troy, 26, "2d Soc.," 18.75, Mrs. S. R. Drury, 25; Washington, 5; Xenia, 8.50, Conversazione, 11.50, S.S., 50, Piqua District, 10, 475.75

ELIZABETH.—Clinton, S.C.E., 5; Cokesbury, S.C.E., 10; Cranford, 16.75; Dunellen, S.C.E., 4; Elizabeth, 1st, Y.P.S., 6.25; 2d, 289.14, Band, 150, S.C.E., 30, S.C.E. Jr., 5; 3d, Y.L.C., 50, S.C.E. Jr., 6, Chapel, S.C.E., 2; Greystone, Cheerful Givers, 15; Westm'r, Band, 86, Hope Chapel, 5; Lamington, 10.50, S.C.E., 5; Metuchen, 36.62, S.C.E., 15; Perth Amboy, 45.88; Plainfield, Crescent Ave., 259.17, Hope Chapel, 6.25, S.C.E., 5; Rahway, 1st, 19.75; Roselle, 23.95, S.C.E., 20; Westfield, 25, S.C.E. Jr., 5; Woodbridge, 9, 1,175.26

FRENCH BROAD.—College Hill, 2.50; Miss Ora Gates, 12, 14.50

HOLSTON.—Jonesboro', S.C.E., 15.00

HUNTINGDON.—Altoona, 1st, 49.61; 2d, 20.95; 3d, Y.L.B., 1.75, S.C.E., 3.61; Juniata, 1; Bellefonte, S.C.E., 1.30; Bellwood, 5, S.C.E., 20, S.C.E. Jr., 15; Birmingham, 2, Warriors Mark, 179.25; Clearfield (*45.60), 96.06, Golden Links, 6, S.C.E., 75, S.C.E. Jr., 22.78; Coalport, S.C.E., 2; Curwensville, 16.59, Aid Soc., 25; East Kishacoquillas, 61.33, S.C.E., 10; Hollidaysburg, 100; Huntingdon, 35.75, W. Chapel, 7.90; Kermoor, S.C.E., 20, S.C.E. Jr., 12.75; Lewistown, 102.75, S.C.E., 25; Lost Creek, 11.45; Lower Spruce Creek, 8.76; Lower Tuscarora, S.C.E., 12.50; Martinsburg, 21.85; Mifflintown, 10; Milroy, 3; Mt. Union, 10; Phillipsburg, 5.23; Pine Grove, 15; Sinking Creek, 25, L. L. Bearers, 1.50; Sinking Valley, S.C.E. Jr., 4; Spruce Creek, 7; Tyrone, Moore Bd., 71.98, Helpers, 21.50, S.C.E., 25; Williamsburg, 29; Winburne, 17.62, 1,347.41

JERSEY CITY.—Garfield, S.C.E., 3; Hackensack, 5, S.C.E., 6; Jersey City, 1st, 40, S.C.E., 10; Kingsland, S.C.E., 5; Newfoundland, 7; Passaic, 1st, 35.48; Paterson, 2d, 60, Y.L.B., 50 cts.; Redeemer, 59.50, Y.L.S., 7.50; Rutherford, 49.85; Tenafly, 31.15, 356.56

KINGSTON.—Chattanooga, 2d, 51, Y.L.B., 15.30; Harriman, 10; North Side, S.C.E., 5; Piney Falls, S.C.E., 2; Rockwood, S.C.E., 3, 86.30

LACKAWANNA.—Athens, 12.50; Carbondale, 1st, 101 12; Dunmore, 90; Hawley, S.C.E., 4; Honesdale, 35, Busy Bees, 10, In His Name Bd., 10, Titus Bd., 10, S.C.E., 15; Kingston, 10; Langeliffe, 40; Montrose, 60; Pittston, 1st, 13.25; Plymouth, 12.20; Scranton, 1st, 75; 2d, 350; Washburn St., 10.85; Stevensville, S.C.E., 4.25; Towanda, 60; Troy, 20, Birthday Bd., 6.25; Tunkhannock, An Individual, 25; Ulster, 6.95; Uniondale, 3.58; West Pittston, 97, Y.P.B., 21, Workers (colored), 3.36; Wilkes-Barre, 1st, 100; Memorial, Whosoever-Will Bd., 10, S.C.E., 5, 1,221.31

MAHONING.—Allianee, S.C.E., 16; Coitsville, 6; Columbiana, 9; Kinsman, 10; Leetonia, 9, S.C.E., 17, S.C.E. Jr., 5; Lisbon, 21, S.C.E., 7; Salem, 41.65; Youngstown, 1st, 9, Y. L.S., 28.44; Westm'r, 11, 215.09

MARION.—Iberia, 2.50; Marion, S.C.E., 14.41; Marysville (*24.34), 40; Mt. Gilead, 5, 61.91

NEW BRUNSWICK.—Amwell, 2d, 13; Bound Brook, 3, S.C.E. Jr., 3.25; Dayton, 13.70; Ewing, 25; Flemington, 12.30; Kingston, Cheerful Workers, 6; Lambertville, 144.44; New Brunswick, 1st, 50; Pennington, 41; Stockton, 5.06; Titusville, 9; Trenton, 1st, 125; 2d, 25; 4th, Y.L.S., 4.42; 5th, 15; Bethany, 15; Prospect St., 30, 540.17

NEW CASTLE.—Dover, 16.50; Fedcralsburg, 2; Glasgow, 2; Green Hill, 7.60; Head of Christiana, 10; Lewes, S.C.E., 20; Makemie Mem'l, 9.47, Wm. Swan Bd., 5, S.C.E., 1.31; Manokcn, S.C.E., 1.12; Perryville, 5; Pitts' Creek, 20; Port Penn, 3; Rock, 4.50; St. George's, 11; West Nottingham (*4), 16.50, S.C.E., 10; Wilmington, Central, 18; Hanover St., 60, S.C.E., 6.85; Olivet, 5; West, 10.40; Zion (*12.50), 17.75, Happy Harvesters, 3.75, I'll-Try Bd., 7.50, 274.25

NEWTON.—Belvidere, 1st, 64, Mrs. Shipman, 30, Primary Bd., 5; 2d, 12; Newton, Watchers, 16; Oxford, 2d, 18; Phillipsburg, Westm'r, 32.20; Stewartsville, 12.50; Stillwater, 10.67; Washington, 75; Wantage, 1st, 3.25, 278.62

PARKENSBURG.—French Creek, 2.50; Hughes' River, 10; Parkersburg, 10; Sisterville, 17.55, 40.05

PHILADELPHIA.—1st Ch., 32.25; Century Bd., 10, S.C.E., Jr., 10; 3d, Old Pine St., Buds of Promise and May Blossoms, 80; Arch St., 300; Bethany, 35; Central, S.C.E., 37.50; Chambers, Wylie, S.C.E., 12.50; Covenant, S.C.E., 5; Gaston, S.C.E., 20.10; Hebron, S.C.E., 9; Hollond, S.C.E., 10; North, S.C.E., 6; North Broad, 170, S.C.E., 10; Patterson Mem'l, Y.L. B., 8.75; Princeton, 105.20, Helping Hands, 15; Tabernacle, 30; Temple, 20, Workers, 28.93, Y. Men's Cl., 37.50; Trinity, S.C.E., 2.50; Union Tabernacle Bible Union, 30; Walnut St., S.C.E., 18; Westm'r, 45; Woodland, 72.95, S.C.E., 15; Col. Children's Rally, 11.61; M. T., 100; Int. on Deposits, 4.95, 1,295.74

PHILADELPHIA NORTH.—Abington, 20; Bristol, 16.75; Carmel, S.C.E., 1; Chestnut Hill, Trinity, 33.50; Doylestown, 37.50, S.C.E., 15.50; Fox Chase, 12.20, S.C.E., 25; Frankford, S.C.E., 28; Germantown, 1st, 102.50, Miriam Bd., 20, In Mem. E. R. C., 100, Senior Bd., 5, Eliot Boys, 2.42, Somerville, S.C.E., 5; 2d Ch., 100, S.C.E., 27.26, L. L. Bearers, 3.75; Wakefield, 10, S.C.E., 30; West Side, 16; Hermon, 13.15, Y.L.B., 6.25, Busy Bees, 5, S.C.E., 5, S.C.E. Jr., 1.50; Langhorne, S.C.E., 21.15; Lawndale, S.C.E., 2; Levington, Legacy Miss Philena Fobes, dec'd, 150; Gladwin, 6, S.C.E. Jr., 4.50; Manayunk, 15.50, S.C.E. Jr., 2; Morrisville, 10; Mt. Airy, S.C.E., 10; Narberth, S.C.E., 18.50; Neshaminy of Warwick, 36; Norristown, Central, S.C.E., 3; Overbrook, 45, Workers for Jesus, 54.45; Pottstown, 63.40, Hill Sch. Bd., 40; Reading, 1st, 103.50; Olivet, Aftermath Bd., 11; Wissahickon, 15; Wyncote, 18.50, S.C.E., 5; Offering from Shanghai, 13.41, 1,290.19

PITTSBURG AND ALLEG. COM.—Sharon, S.C.E., 6.50

PORTSMOUTH.—Eckmansville, 8; Ironton, 10.30; Jackson, 3; Portsmouth, 1st, 36.95, Miss Peebles, 5; Red Oak, 2; West Union, 1.25, 66.25

REDSTONE.—Belle Vernon (*19.24), 33.38; Brownsville, *7.40; Connellsville, 100; Laurel Hill, *20.32; Little Redstone, S.C.E., 25; Long Run, 14.73; McKeesport, Central, S.C.E. Jr., 9.05; Mt. Moriah, 7; Mt. Pleasant (*42.62), 70.53; New Providence (*16.51), 24.61; Pleasant Unity (*7.33), 10.33; Rehoboth (*27 cts.), 17.75, S.C.E., 12.50; Sewickley, S.C.E., 5; Uniontown, Central, S.C.E., 15.75; West Newton, 4.35, M. R. Bd., 9, 386.70

ST. CLAIRSVILLE.—Barnesville, 8.93; Buffalo, 15.86, A. G. Dale Bd., 6.85, S.C.E., 5; Cadiz, 1.81, Earnest Workers, 80; Cambridge, 13.50; Coal Brook, S.C.E., 5; Concord, 3.15; Crab Apple, 47.95; Kirkwood, 5; Mt. Pleasant, 8; Nottingham, 20; Rock Hill, 3.50, S.C.E., 1; St. Clairsville, 1; Scotch Ridge, 5.25; West Brooklyn, 6, 416.99

STEUBENVILLE.—Bethel, 29, Heart and Hand Bd., 6; Bloomfield, 2.58; Buchanan, 18.95, Corbett Bd., 2.85; Carrollton, 30; East Liverpool, 1st, 85, Y.L.B., 25; 2d Ch., 10;

Ridge, 14.50, Oasis Bd., 3.52; Scio, 11.75, Band, 2; Uhricksville, 22, Heart and Hand Bd., 6; Wellsville, 58; Yellow Creek, 26.75, 353.90

Union.—Erin, 10; Knoxville, 2d, 28.10; 4th, 36.33; Madisonville, 6.25; New Market, 2.50; New Providence, 19.33; Rockford, 1.50; Shannondale, 11, Band, 1.25; St. Paul, 3.25, Band, 2.35; South Knoxville, 8.77; Spring Place, 2.80; Westm'r, 6.75, 140.18

Washington.—Burgettstown, 1st, 23.38, Mrs. Patterson, 5; Westm'r, 10; Claysville, 25; Cove, 5.25; Cross Creek, 43; E. Buffalo (*17.15), 34.65; Fairview, 4, S.C.E., 5; Forks of Wheeling, 23; Upper Buffalo (*10), 60; Washington, 1st, *100, Sewing Soc. (*12), 117, Cornes Bd. (*14.25), 39.25; 2d Ch., 11.19, Non Nobis Bd. (*22), 38.27; 3d Ch., Y.L.B., 6.95, S.C.E., Jr., 2.66; Wash. Female Sem., 10; Wellsburg, 21.80; West Alexander, 15; Wheeling, 1st, 90, Boys' Club, 32.25, Mrs. F. J. Paxton, in Mem., 50; Vance Memorial, 25, 797.65

Washington City.—Ballston, 1; Darnestown, Earnest Workers, 10.12; Eckington, 4; Hyattsville, S.C.E., 20; Kensington, Warner Mem'l, 5.25, King's Messengers, 10; Manassas, 5.35; Riverdale, 1; Tacoma Park, 4, S.C.E., 4; Washington, 1st, S.C.E., 6.25; 4th, 11.83, S.C.E., 5.50; 6th, 5, Cheerful Givers, 5; Assembly, 10, S.C.E., 15.02, S.C.E. Jr., 1.50; Covenant, 133.50, Y.L.S., 50, S.C.E., 23.14; Eastern, Y.P.C., 7.50, S.C.E., 5, S.C.E. Jr., 1.18; Gurley Mem., S.C.E., 1.42; Gunton Temple, 42.55, Y.W.S., 22, S.C.E., 7.75, S.C.E. Jr., 2.70; Metropolitan, 42.50, Mateer Bd., 10, S.C.E., 7.50; New York Ave., 188.58, Wed. Afternoon Soc., 5, S.C.E., 11.40; North, 7.50; Western, 30; West St., 27.50, S.C.E., 6; Westm'r, S.C.E., 5.30, S.C.E. Union, 11.20, S.C.E. Jr. Union, 4.29, 778.33

Wooster.—Apple Creek, 8; Bellville, 3; Creston, 9.25; Dalton, 5; Mansfield, 36, S.C.E., 15; Millersburg, 12.60; Savannah, 11, Pearl Seekers, 9.54; Shelby, 9.42; West Salem, 9; Wooster, 1st, 14.45, Y.L.B., 30, S.C.E., 15.50; Westm'r, 28.95, Y.L.B., 14.60, 231.31

Zanesville.—Brownsville, 7.25; Coshocton, 9; Duncan's Falls, 10; Frederickstown, 5; Granville, 42.15; High Hill, 6; Martinsburg, S.C.E., 3.20; Mt. Vernon, 12.50; Newark, 1st, 16; 2d, 20.70; Pataskala, 8, S.C.E., 3; Utica, 12; Zanesville, 1st, 20, Kellogg Bd., 7, Azalea Bd., 5; 2d, 50, Y.L.S., 25; Brighton, S.C.E., 1; Putnam, 11.25, 274.05

Miscellaneous.—Morris Plains, N. J., A Friend, 1.50; Newport, N. H., Mrs. M. M. McCann, 4; Phila., G., 75; Cash, 50 cts.; Int. on Investments, 130, 211.00

Total for January, 1900, $14,383.12
Total since May 1, 1899, 53,802.92

Mrs. Julia M. Fisburn, *Treas.*,
501 Witherspoon Building, Philadelphia, Pa.

February 1, 1900.

Five sets of Scripture Lesson Rolls have been sent by a friend, Phila., to Miss Kuhl, Curityba, Brazil, value, $18.20.

Three dozen garments have been sent to Africa by Y. P. Guild, Stroudsburg, Pa., value not given.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to Jan. 20, 1900.

Alton.—Alton, 13.41; Brighton, 2; Carrollton, 28.95; Chester, 4.20; Hardin, 60 cts.; Hillsboro, 32; Litchfield, 7.50; Sparta, 18.87; Virden, 12; Walnut Grove, 10; Gift, 7.05, $136.58

Bloomington.—El Paso, C.E., 10.00

Boise.—New Plymouth, 1.00

Boulder.—Berthoud, 8; Boulder, 13, C.E., 50; Ft. Collins, 17.25; Greeley, 20; Laramie, 5.45, C.E., 2.50; La Salle, 7.50; Timnath, 3.75, 127.45

Chicago.—Arlington Heights, 4.50, C.E., 2.08; Coal City, 15; Chicago, Dr. Marshall's mite box, 1.89; Anon., 8.75; Belden Ave. Ch., 14; Central Park Ch., 12, Jr. C.E., 10; Ch. of the Covenant, 30; Fullerton Ave. Ch., 18; 1st, 279.50; 2d, 52.75, C.E., 7; 3d, 66.42; Foster Mission, C.E., 5; Erie Chapel, C.E., 50; 4th, 56.38, C.E., 25; 5th, 10; 6th, 25, C.E., 20; 60th St. Ch., 12; Englewood, 1st, 10; Hyde Park, C.E., 50, Busy Bees, 31.25; Jefferson Park Ch., 10; Lake View Ch., 15.85; Millard Ave. Ch., 2; Evanston, 1st, 30, C.E., 12.50; South Ch., 19.21; Hinsdale, C.E., 7.01; Joliet, Central Ch., 42.98; 1st, 30; Lake Forest, 25; Manteno, C.E., 12.50; Morgan Park, 12.33; Oak Park, 50; River Forest, 23, 1,108.90

Chippewa.—Ashland, 11.08; Bayfield, 3.50; Chippewa Falls, 2; Eau Claire, 9.82, C.E., 5; Hudson, 6.30; Phillips, 2.03; Rice Lake, 2.02; Superior, 9; W. Superior, 17.75, 68.50

Corning.—Afton, 3.08; Bedford, 9.30; Clarinda, 9.70; Corning, 6.32; Diagoual, 2.44; Emerson, 1.94, Jr. C. E., 6.25; Mt. Ayr, 9.70; Randolph, 9.70; Sidney, 16.67; Shenandoah, 4.95; Villisca, 2.91; Red Oak, 13.60, 96.56

Council Bluffs.—Casey, C.E., 5.59

Crawfordsville.—Attica, 16.30; Covington, 5; Crawfordsville, 1st, 20; Centre Ch., 30; Dayton, 30; Delphi, 12.50; Fowler, C.E., 2.95; Frankfort, 39.40, Jrs., 5.16; Judson, 2; Ladoga, 4; Lafayette, 1st, 14.50, C.E., 15; 2d, C.E., 20; Spring Grove, 18.25, C.E., 6.45; Marshall, Bethany Ch., 15; Newtown, 6; Rock Creek, C.E., 2.50; Rockfield, C.E., 2.50; Romney, 13; Rossville, 2; Thorntown, 15; Waveland, 5, 302.51

Detroit.—Ann Arbor, 35; Birmingham, 5; Detroit, Bethany Ch., C.E., 9.70; Central Ch., 15, C.E., 11.62; Ch. of the Covenant, 15; 1st, 154.20, Y.P.M., 24.25; Forest Ave. Ch., 10.79; Immanuel Ch., 5; Jefferson Ave. Ch., 100, C.E., 20; Mem'l Ch., 11, C.E., 3.50; St. Andrews Ch., 1; Scovel Mem'l Ch., 8.50; Trumbull Ave. Ch., 7; Westm'r Ch., 100, C.E., 10; Holly, 1.94; Howell, 4.06; Mt. Clemens, 2.09; Northville, 1.94; Pontiac, 20, Y.L.S., 6.89, C.E., 4.66; Stony Creek, Bd., 6.79; White Lake, 10; Ypsilanti, C.E., 3.88, 608.81

Dubuque.—Cono Centre, 2; Dubuque, 2d, 21.34; Hopkinton, 13.40; Independence, German, 4.85; 1st, 49.50; Oelwein, 8; Winthrop, 11, 110.09

Ft. Dodge.—Armstrong, 6; Boone, 19.85; Carroll, 5; Churdan, 3; Dana, 19.43; Ft. Dodge, 15; Glidden, 15, Jr., 97 cts.; Livermore, 5; Lohrville, 8.06; Luverne, 1; Manning, C.E., 1; Pomeroy, 2.60; Rockwell City, Jr., 4.85, 91.91

Ft. Wayne.—Bluffton, 3, Whatsoever Bd., 1.25, C.E., 1; Elkhart, 38.19; Ft. Wayne, Y.W.C.A., 200; 1st, 60.90; Westm'r Ch., 14, C.E., 10; Goshen, 38.58; Kendallville, 3.10; La Grange, 11.55; Ligonier, 8; Lima, 3; Ossian, 7; Warsaw, 14.60, 414.17

Freeport.—Byron, Middle Creek Ch., 8.68; Freeport, 1st, 25; Galena, 1st, Circle, 6; South Ch., C.E., 17; Marengo, 14, C.E., 100; Oregon, 10.07; Polo, 10.58; Rockford, Westm'r Ch., 20, 211.33

Great Falls.—Great Falls, 6.90; Kalispell, 9.40, 16.30

Gunnison.—Aspen, 2.30; Delta, 1.50; Grand Junction, 3.75; Leadville, 19; Ouray, C.E., 2.50; Ridgeway, 2, C.E., 3; Salida, C.E., 4, 38.05

Hastings.—Aurora, 2; Edgar, Mrs. Alletta Pomeroy, 25, Jr.C.E., 3.40; Hastings, 12.50; Holdrege, 5.20; Nelson, 4; Stamford, C.E., 10, 62.10

Indianapolis.—Indianapolis, 1st, 76.92; 2d, Mr. W. S. Hubbard, 231.25; Tabernacle Ch., C.E., 25, 333.17

Iowa.—Bloomfield, 5; Burlington, 69.88, King's Children, 10; Chequest, 3; Fairfield, 20, Gleaners, 5; Keokuk, Westm'r Ch., 23.34, C.E., 10; Kossuth, 7.50; Lebanon, 1; Mediapolis, 10; Middletown, 5; Montrose, C.E., 3; Morning Sun, 10; Mount Pleasant, 13.42; Ottumwa, 15, C.E., 5; Salina, 5; West Point, 2.50; Winfield, 5, 228.64

Iowa City.—Columbus Junction, 10; Crawfordsville, 6; Davenport, 1st, 70.23, Y.P.S., 22.50; 2d, 10; Iowa City, 36.50; Marengo, 22.45; Muscatine, 6; Red Oak Grove, 4.50; Scott Ch., 7.90; Tipton, 16.50; Washington, 18; West Liberty, 33.18; What Cheer, 5; Wilton Junction, 17.50, 286.26

La Crosse.—New Amsterdam, 7.00

Lake Superior.—Escanaba, 5; Ishpeming, C.E., 5.61; Manistique, 37; Marquette, 10, Bd., 15; Menominee, 25; Sault ste. Marie, 20, 117.61

Lansing.—Albion, 12; Brooklyn, 6.25; Concord, 6.57; Dellwood, Jr. C.E., 5.35; Homer, 6.75, C.E., 8; Jackson, Miss Bertha Bellows, 4.16; Lansing, 1st, 27; Franklin St. Ch., 10, C.E., 12.50; Marshall, 9.80, C.E., 2, 110.38

Logansport.—Bethlehem, 2; Bourbon, 2.20; Brookston, 50 cts.; Concord, 1.10; Crown Point, 14; Goodland, 4; Lake Prairie, 5; La Porte, 54.98; Logansport, Broadway Ch., 13.50, Mrs. Isaac N. Crawford, 8.75; 1st, 10.50, C.E., 12, Y.L.C., 20; Michigan City, 1.70; Mishawaka, 5.50; Monticello, 24; Monon, 2.06; Pisgah, 4.82; Rensselaer, 1.80, C.E., 1.05; Rochester, 4.65; Valparaiso, 1.20, C.E., 5; South Bend, 7.50, Westm'r Chapel, 2, 209.81

Madison.—Baraboo, 10, Mrs. Richards, 5; Beloit, 5; Janesville, 36, C.E., 4; Lima Centre, 8; Madison, 22.17; Richland Centre, 1.70, 91.87

Mankato.—Blue Earth City, 20; Delhi, 14.93; Jackson, 13.80; Le Sueur, 11.10; Luverne, 2.55; Mankato, 20.85; Pilot Grove, 15; Pipestone, 8; Tracy, 10.75, C.E., 4; Windom, 5; Winnebago, C.E., 6.24; Worthington, 10.10, C.E., 4, 146.32

Mattoon.—Arcola, 2.95; Bethel Ch., 10; Assumption, 3.05; Charlestown, 9.47; Kansas, 13.60; Mattoon, 3; Moweaqua, C.E., 4; Pana, 9.05; Paris, 94.60, C.E., 10; Taylorville, 11; Tower Hill, C.E., 4; Tuscola, 4.45; Vandalia, C.E., 2, 181.17

Minneapolis.—Maple Plain, 6.05, Willing Workers, 3.60; Bethany Ch., 1.25; Bethlehem Ch., 35.81; 1st, Y.W.S., 25; Highland Pk. Ch., 12.23, Sunshine Bd., 1; Oliver Ch., 12.19, C.E., 5; Stewart Mem'l Ch., 15.45, 117.58

Monroe.—Adrian, 70; Blissfield, 10; Coldwater, 10, Y.L.S., 10; Jonesville, 10; Monroe, 6; Quincy, 6, C.E., 1; Reading, 5, C.E., 5; Tecumseh, 10; Reading, 3.29, 146.29

Muncie.—Anderson, 17, C.E., 8, Jr.C.E., 5; Jonesboro, 10; Kokomo, 11.10; Marion, 25, Girls' Bd., 5; Muncie, 40; Peru, 39; Tipton, 5; Wabash, C.E., 5; Winchester, 13.34, 183.44

Nebraska City.—Adams, 3; Auburn, 4.80; Beatrice, 1st, 24, Th. Off., 17.50; Fairbury, 3.40; Falls City, 1.60; Gresham, 88 cts.; Hickman, 15; Lincoln, 1st, 52.20; 2d, 4.60; 3d, 4.80; Staplehurst, 1.60; York, 4, Th. Off., 7.50, 144.88

New Albany.—Bedford, 6; Hanover, 8.15; Jeffersonville, 18; Madison, 1st, 12.50; Y.L.B., 14; 2d, 16.70; New Albany, 14.40; 2d, 13.75, Mrs. W. C. Nunemacher, 12; Paoli, 2; Salem, 9.40; Vevay, 1.38, 128.28

Niobrara.—Coleridge, 70 cts.; Wakefield, 5; Wayne, 4, Jr. C.E., 3.75; Winnebago, 2, 15.45

Omaha.—Creston, C.E., 10.00

Ottawa.—Aurora, 5; Aux Sable, Grove Ch., 16.65; Grand Ridge, 5; Mendota, 27.50; Morris, 26; Paw Paw, 25; Troy Grove, 6.17; Waltham, 15, 126.32

Pembina.—Cavalier, C.E., 10; Grand Forke, C.E., 25; Milton, C.E., 13.60; Minto, C.E., 25; Park River, C.E., 12.50, Jr. C.E., 5; Walhalla, C.E., 9, 100.10

PEORIA.—Delavan, 6; Dunlap, Prospect Ch., 8.60, C.E., 1.50; Elmira, 6, C.E., 6.25, Jr. C.E., 10; Farmington, 14; Galesburg, 14; Green Valley, 9, C.E., 5; Knoxville, 25; Lewistown, 8; Peoria, 1st, 21, C.E., 12; 2d, 4.80; Grace Ch., C.E., 1.50; Princeville, 25, 177.65

PETOSKEY.—Boyne City, 3.50; Cadillac, 2.50; E. Jordan, 20, C.E., 9.05; Harbor Springs, 7.43; Lake City, 5; Mackinaw City, 1.82; Petoskey, 17; Traverse City, 8.75, 75.05

PUEBLO.—Alamosa, 2.50; Canon City, 10; Colorado Springs, 2d, C.E., 5; Del Norte, 1.25; Monte Vista, 10; Mt. View Bd., 1.80; Monument, 2.85; Pueblo, Fountain Ch., 2.50; Mesa Ch., 15.50, Graham Children, 10; Trinidad, 4, C.E., 2.50; Victor, Jr. C.E., 5; Walsenburg, 1.25, 74.15

RED RIVER.—Angus, 1.50; Crookston, 10.40; Fergus Falls, 2; Hallock, 5.10; Moorhead, 5; Warren, 5, 29.00

SAGINAW.—Alma, 11.73; Bay City, 19.92, S.S., 26.46, 58.11

ST. CLOUD.—Litchfield, 15.00

ST. PAUL.—Hastings, 1, Red Wing, 19.50; St. Paul, Dayton Ave. Ch., Jr. C.E., 5; 1st, 10; House of Hope Ch., 23.50; Macalester, 10.58; Merriam Pk., 14.27; St. Paul Pk., 2.50; Children of Presbytery, 3, 89.35

SCHUYLER.—Camp Point, 50 cts.; Clayton, 4; Wythe Ch., 6.15; Good Hope, 13.50; Hersman, C.E., 17; Kirkwood, 3.50; Macomb, C.E., 50; Monmouth, C.E., 20; Mt. Sterling, 14.50; Niota, Appanoose Ch., 27; Perry, 1.80; Quincy, C.E., 12.50; Ellington Ch., 50 cts., 170.95

SIOUX CITY.—Alta, 3.97; Cherokee, 50, C.E., 2.50; Cleghorn, 1.50; Ida Grove, 4.50; LeMars, 14.35; O'Leary, Union Tp. Ch., 11, C.E., 4.50; Odebolt, 2.90; Paullina, 3; Sioux City, 1st, 3.40; 2d, 2.25; Storm Lake, C.E., 7.70; Vail, 2; Westm'r, C.E., 3, 116.57

SPRINGFIELD.—Athens, N. Sangamon Ch., 15; Buffalo Hart, 7, C.E., 2.75; Chatham, 6.25, L. L. Bearers, 50 cts.; Decatur, 43.60, C.E., 15, Brier Bd., 10; Divernon, C.E., 4.82; Greenview, 2; Jacksonville, State St. Ch., 66.50; Westm'r Ch., 41.95; United Portuguese Aux., 7.80, C.E., 1.50; Lincoln, 28.51, C.E., 15, L. L. Bearers, 2.50; Maroa, 5, C.E., 5; Mason City, 17.57; Orleans, Pisgah Ch., 19.40; Petersburgh, 6.40, C.E., 11.10; Springfield, 29; E. J. Brown Soc., 52.25; Portuguese Ch., 2, C.E., 5; 3d, 8, C.E., 12.50, Ella Suyder Bd., 1; Sweetwater, 45 cts.; Irish Grove Ch., 2, 447.35

VINCENNES.—Evansville, Grace Ch., 17.05, C.E., 10.40, Jr. C.E., 5; Walnut St. Ch., 38; Petersburg, 1; Princeton, 26.5c, C.E., 2.70; Rockport, 3.45; Sullivan, 5; Terre Haute, Central Ch., 18; Washington Ave. Ch., 8.50; Vincennes, 13; Indiana Ch., Solid Workers, 12.60; Upper Indiana Ch., 4, 165.20

WATERLOO.—Aplington, 1.70; Greene, 2.50; Marshalltown, 7; State Center, 7.85, 19.05

WINONA.—Albert Lea, 44; A Friend, 25; Kasson, 1.75; Rushford, 7; Winona, 10, 87.75

WINNEBAGO.—Fond du Lac, 2.43; Green Bay, 7.75; Marshfield, 6.25; Marinette, 17.60; Oconto, 36, C.E., 15; Omro, 5; Oshkosh, 10; Shawano, 5; Stevens Point, 9, 114.03

MISCELLANEOUS.—Friends, per Miss Patton, 30; Topeka, Kan., Miss Henrietta A. Mayo, 10; Springfield, Ill., Portuguese Aux., 30; Chicago, Lakeview Ch., 5, Bd., 5, C.E., 8, Jr. C.E., 2, 90.00

Total for month, less $3 from Union Ch. C.E.,
Rock R. Phy., returned to Treas. Hand, $7,825.63
Total receipts since April 20, 1899, 35,161.67

MRS. C. B. FARWELL, *Treas.*,
Room 48, McCormick Block.
CHICAGO, Jan. 20, 1900.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for January, 1900.

BROOKLYN.—Brooklyn, Ainslie St., C.E., 30; Bethany, 10; Central, 25; 1st, 17.30; Grace, 5; Greene Ave., 5.63; Lafayette Ave., 56, Cuyler Chapel, C.E., 2; Mem'l, 19.10; Noble St., C.E., 7; Prospect Heights, 7.58; 2d, 19.73; Throop Ave., Y.L.S., 15; Stapleton, S. I., 1st, 26.13, $245.47

BUFFALO.—Aldeu, C.E., 1.50; Allegany, Jr. C.E., 2; Buffalo, Bethlehem, 10; Calvary, 11; Ch. of the Covenant, 10, S.S., 10; East, C.E., 25; Lafayette Ave., 34.97; Park, C.E., 10; Ripley, Mrs. H. F. Gardner, 5, 119.47

CAYUGA.—Auburn, 1st, 75; 2d, 18, Pr. Off., 10; Sennett, 5, 108.00

CHEMUNG.—Big Flats, 6.25; Elmira, 1st, 31.80; Franklin St., 8.70; Montour Falls, 12.50; Moreland, 1.50; Watkins, 5, 65.75

EBENEZER, KY.—Dayton, 10; Frankfort, 1st, 25; Ludlow, 1st, 15, Th. Off., 7.50, Rope Holders, 2.50, C.E., 2.50; Newport, 26.50, 89.00

LOUISVILLE, KY.—Louisville, 4th Ave., C.E., 1.20

MORRIS AND ORANGE, N. J.—Morristown, South St., 156.25

NASSAU.—Babylon, 13; Freeport, 10, Pr. Off., 4.46; Glen Cove, 15, Bd., 2; Hempstead, 25; Huntington, Central, Pr. Off., 11.66, C.E., 11; 1st, 47.54, Pr. Off., 11.66, Willing Workers, 10; Islip, 6.25, C.E., 8.83; Jamaica, Pr. Off., 6.60; Newtown, 15, C.E., 25; Oyster Bay, 12; Roslyn, 25, C.E., 1; Smithtown Br., Pr. Off., 9.71, C.E., 15; Springland, 4.50, 290.21

NEW YORK.—New York, Adams Mem'l, S.S., Primary Cl., *special*, 10; Brick, 575; Central, Y.W.S., 30, C.E., 122, Inter. C.E., 17.50, Jr. C.E., 5, Mizpah Chapel, Bd., 10; Ch. of the Puritans, Puritan Guild, 25; Fifth Ave., 400, Y.W.S., 100; 1st, 225.25, C.E., 5; First Union, C.E., 30; Fourth Ave., Y. W.S., 10, C.E., 15; Good Shepherd, C.E., 5.50; Madison Ave., 558, C.E., 25; Madison Sq., 100; Mt. Washington, 32; North, C.E., 10; Park, 25, Friends, 60, Y.L.S., 25, S.S., 25; Phillips, Y.L.S., 8; Woodstock, 3; Olivet, 75; Miss C. de Nottbeck, 600, 3,131.25

OTSEGO.—Cherry Valley, 10, In Mem., 2; Cooperstown, 12.50; Delhi, 2d, 10.25; East Guilford, C.E., 10; Gilbertsville, 16.81; Hobart, 8; Unadilla, 2.12; Worcester, 2.50, 74.18

ROCHESTER.—Avon, Central, S.S., 2.30; Caledonia C.E., 6.50; Dansville, Valley Lights, 3.55, C.E., 10; Groveland, Y. L.S., 5, Willing Workers, 38; Honeoye Falls, C.E., 1; Pittsford, Children's Bd., 3; Rochester, 3d, 23.70, Y.W.S., 2.10, Infant Dept., 2.80; Sparta, 1st, 17.66, 115.61

ST. LAWRENCE.—Ogdensburg, Oswegatchie 2d, 2.00

SYRACUSE.—Amboy, Earnest Workers, 10; Baldwinsville, Y.L. Cir., 5; Fulton, 70; Hannibal, 9.56; Marcellus, Thorburn Cir., 21; Syracuse, East Genesee, 5; 4th, Standard Bearers, 23, 143.56

TRANSYLVANIA, KY.—Danville, A Friend, 144.00

UTICA.—Boonville, 25, Th. Off., 8.05; Clinton, Th. Off., 23, S.S., 25; Ilion, 10, Th. Off., 16.08; Kirkland, 5; Knoxboro, C.E., 2; Little Falls, 100, Th. Off., 37.50; Lyons Falls, 20; New Hartford, 21.32, Th. Off., 5.25; Oneida, Th. Off., 40; Oriskany, Th. Off., 15; Rome, Th. Off., 21; Sauquoit, Th. Off., 18; Turin, 10; Utica, Bethany, Th. Off., 19.28, Birthday Off., 9.76; 1st, 125, One Member, 125, Th. Off., 51; Mem'l, 10, Th. Off., 15; Olivet, C.E., 5; Westm'r, Th. Off., 50, Fisher Soc., Th. Off., 11.50; Vernon Centre, C.E., 10; Verona, 20, Jr. C.E., 1; Waterville, Th. Off., 8; Westernville, Th. Off., 15, S.S., 10; Utica Branch, a friend, *special*, 23.50, 911.24

WESTCHESTER.—Brewster, South East Centre, 8; Dobbs Ferry, 15; Mt. Kisco, 10; Peekskill, 1st and 2d, 35.82; 2d, C.E., 3.65; Scarborough, Shepard Mem'l, 20; Sing Sing, Jr. C.E., 10; South Salem, 28.66; Thompsonville, Ct., C.E., 20.03, Jr. C.E., 41.05; Yorktown, 25, 217.21

MISCELLANEOUS.—Anonymous, 100; East Bloomfield, N. Y., 21.75; Int. on Bonds, 75; Int. on Dodge Fund, 100; Mrs. M. D. Bradley, 5, Mrs. L. I. Stelzle, 5, 306.75

LEGACY.—Estate of J. M. Cornish, 100.00

Total, $6,221.15
Total since April 1, 1899, 39,352.00

Correction.—In January magazine, Syracuse, 1st, 100.75, should read Syracuse, 1st, C.E., 100.75.

MISS HENRIETTA W. HURBARD, *Treas.*,
156 Fifth Avenue, New York City.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for the month ending Jan. 24, 1900.

AUSTIN.—San Antonio, Mad. Sq., C.E., $20.00

EMPORIA.—Burlingame, 6.05; Burlington, 2.20; El Dorado, 6.13; Emporia 1st, 11.21, C.E., 25; Geuda Springs, C.E., 6.35; Howard, C.E., 4; Peotone, C.E., 5; Madison, C.E., 1.26; Mulvane, 1.85; Newton, C.E., 18; Wellington, 5; Wichita, 1st, 125, Mrs. B. E. Rowlee, 13.32; Lincoln St., 2; Winfield, 3.75; Newton, 6, 242.12

KANSAS CITY.—Appleton City, 8.32; Butler, 19; Holden, C.E., 4.37; Independence, 6.76; Jefferson City, 6.50; Kansas City, 1st, 26, C.E., 8; 2d, 215; 3d, 6; 5th, 2.64; Linwood, 5.35; Westm'r, 275; Lowry City, 1.70; Osceola, 5.60; Sedalia, Central, 12; Sharon, 5.65, Vista, 1.45, 609.34

LARNED.—Burrton, 2.35, Mrs. W. H. Wilson, 5; Dodge City, 5, Jr. C.E., 10.12; Garden City, 5.60; Hutchinson, 12.50, C.E., 5, Y.L.M.S., 5; Lyons, 5; McPherson, C.E., 15, Garden City Pres., C.E., 8.57, 80.14

N. TEXAS.—Denison, 4.65

OKLAHOMA.—Blackwell, 6.35

OZARK.—Ash Grove, 5; Bolivar, 2, C.E., 1.10; Carthage, 1st, C.E., 5; Westm'r, 3, Jr. C.E., 1.50; Greenfield, 2.50; Joplin, 14.85; Monett, 5; Mt. Vernon, 4.67; Neosho, 5, C.E., 4; Ozark Prairie, 1; Springfield, Calvary, 18.45, M.M.L., 7.10; 2d, 9.10, Jr. C.E., 2.50; Webb City, 13.25; White Oak, 25; West Plains, 5.75, 135.77

PALMYRA.—Brookfield, 2.93; Hannibal, 12.30; Kirksville, 5; La Grange, C.E., 1.25, Mrs. M. A. Thomas, 1.50; Louisiana, 1.50; Marceline, 3.72; Moberley, 5.71; New Cambria, 1.79, 35.70

PLATTE.—Craig, 3; Grant City, 18.60; King City, 1.55; New Hampton, 5; Parkville, 8.94; St. Joseph, Westm'r, 24.60; Stanbery, C.E., 1.29; Tarkio, 2.50, 65.48

SANTA FE.—Las Vegas, C.E., 10; Santa Fe, 4, 14.00

MISCELLANEOUS.—Int. on deposits, 2.05; Miss Louisa F. Shields, 10, 12.05

Total for month, $1,225.60
Total to date, $6,268.40

MRS. WM. BURG, *Treas.*,
Jan. 24, 1900. 1756 Missouri Ave., St. Louis, Mo.

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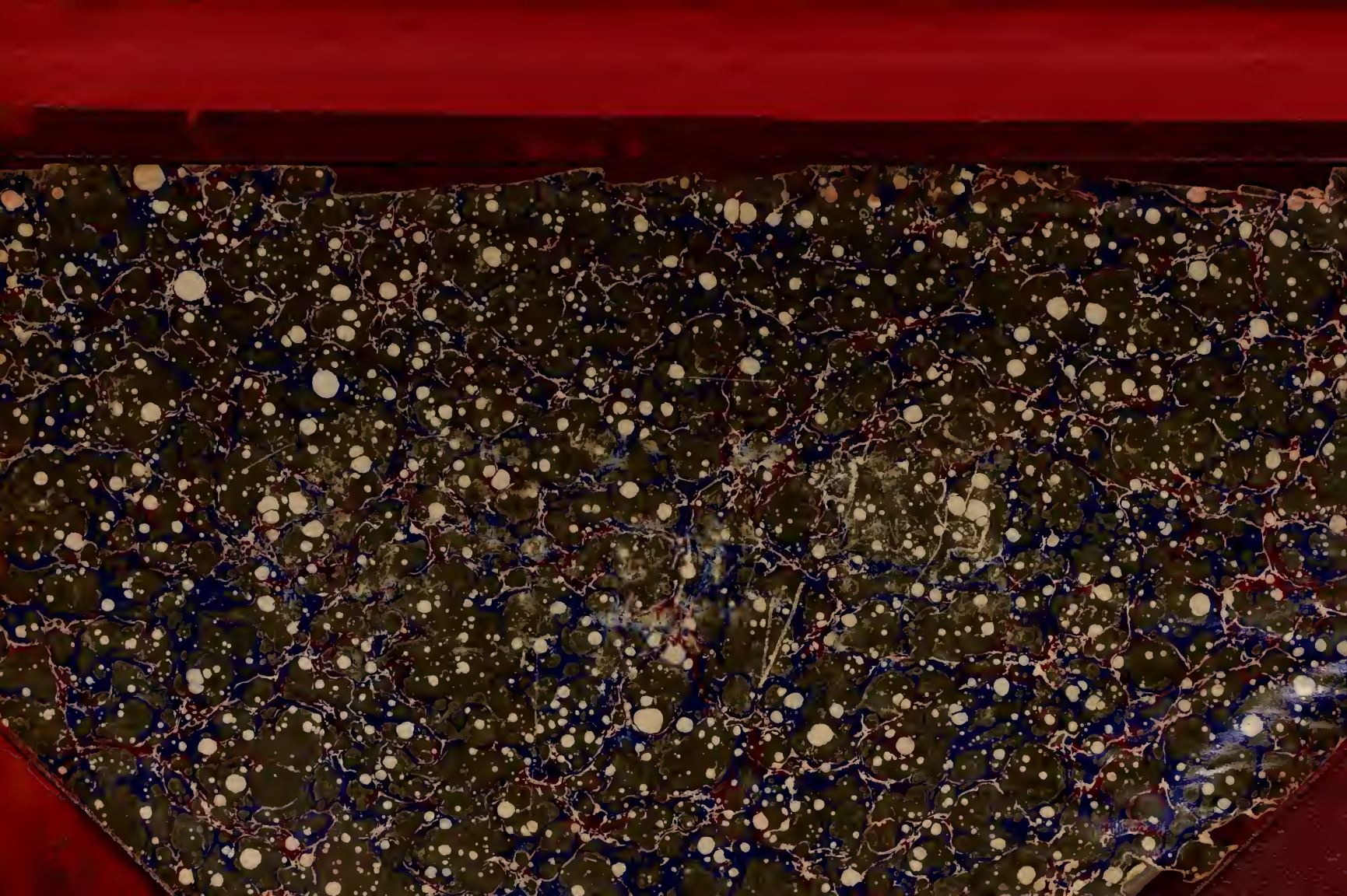
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JUN 15 1986			
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